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THE UNIVERSITY OF ALBERTA

AN INQUIRY INTO THE RELIGIOUS VALUE ORIENTATIONS OF PUBLIC AND PRIVATE SCHOOL STUDENTS AT THE GRADE EIGHT LEVEL

by

David Tjart

A Thesis

Submitted to the Faculty of Graduate Studies and Research

In Partial Fulfillment of the Requirements for the Degree

of Master of Education

Department of Educational Psychology

Edmonton, Alberta

Fall, 1976

THE UNIVERSITY OF ALBERTA

Faculty of Graduate Studies and Research

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, a thesis entitled "An Inquiry into the Religious Value Orientations of Public and Private School Students at the Grade Eight Level" submitted by David Tjart in partial fulfillment of the requirements for the degree of Master of Education.

Frederic J Boersma
Supervisor

Jean E. Robertson

Date October 18, 1976

ABSTRACT

The general purpose of this study was to compare population samples of the Edmonton Public School Board schools and the Edmonton Christian Schools as to their religious value orientations.
The participants were 100 Grade 8 students from two junior high schools of the Edmonton Public School Board (EPSB), and 91 Grade 8 students from three junior high schools of the Edmonton Society for Christian Education (ECS). Four instruments were employed in the study: the Allport-Vernon-Lindzey Study of Values, Allport's "Intrinsic-Extrinsic" Religious Orientation Scale, Rokeach's "Instrumental Values" survey, and a semantic differential investigation of six basic family and religious concepts.

Significant differences between the two groups were found on all instruments. ECS students exhibited a higher interest in religion and a lower interest in theoretical and economic matters than their EPSB counterparts. They also evidenced a deeper understanding of the nature of religious commitment, and a more discerning rejection of extrinsic religious motivation. These students also showed a stronger commitment to values with an interpersonal focus, and a lesser commitment to values with a personal focus, than EPSB students. Lastly, they displayed a generally more positive orientation to some family and religious concepts.

At the same time, however, the two groups evidenced a marked similarity in the ranking of behavioural values. This similarity was interpreted as reflecting a common cultural pattern.

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I. INTRODUCTION

Statement of the Problem

At the 1975 annual meeting of the Alberta School Trustees' Association, the key-note speaker was Dr. W.A.S. Smith, Dean of Arts and Professor of Psychology at Simon Fraser University, Burnaby, B.C. Dr. Smith urged religious education in public schools as a means of instilling stronger moral and social values among today's youth.

> When religious education was a formal part of school programs, it was a more honest and effective time for the total social adjustment of the child, he said. The liberal, do-your-own-thing approach to education is backfiring, he said, because it leaves young people drifting aimlessly with no sense of the moral and ethical values of what is right and wrong. "The great moral and social truths that are easiest for young children to understand are to be found largely in the religious literature of history," said Dr. Smith (Edmonton Journal, November 5, 1975).

This address sparked both editorial and reader comment and reaction in the newspaper. Among those who defended Dr. Smith's position were supporters and students of the Edmonton Christian Schools. These private schools--or, more specifically, the attitudes and religious value orientations of some of their students--are to be the focus of this study.

In order to set the above-named schools into perspective, it is necessary first to discuss briefly the nature and function of private schools.

In defining private schools, Konrad (1961) states, "A private school is established and controlled by a minority group which does not wish to send its children to the public schools (p.4)." Ludwig (1970) adds, "Traditionally, the church and the parents of pupils have claimed jurisdiction over certain aspects of the

education of their children. They have demonstrated their commitment to this view by establishing either parental or parochial private schools (p.50)."

Supporters of private schools with a Christian orientation feel strongly about the need for a distinct philosophy of education.

> At the heart of the argument for the Christian school is this basic fact: there is no such thing as a 'neutral' education . . . the basic tenets (of an educational philosophy) cannot be neutral. They must . . . be derived from either non-Christian views of man and the world, or from a Christian world-and-life view (Smith, 1965, p.2).

According to the bylaws of the Edmonton Society for Christian Education, which sponsors the Edmonton Christian Schools, the Society is committed to the following principles, among others:

> Basis
>
> The Basis of the Society is the infallible Word of God, interpreted in accordance with the Heidelberg Catechism, the Belgic or Netherlands Confession of Faith, the Canons of Dort, or the Westminster Confession.
>
> Educational Policy
>
> a. The instruction and education of children in the school, as well as in the home, must be in accordance with the Word of God.
> b. Although the Church and State have their own peculiar interests in the school, the school is not an institution dependent on or belonging to the Church or to the State, but . . . it depends on and proceeds from the home.
> c. Throughout the course of the child's education the fundamental unity of the school and the home must be maintained.
>
> Membership
>
> Any person who has reached the age of eighteen years, who is in agreement with the basis of the Society as herein before set out, and who desires to aid in the achievement of the objectives of the Society shall be eligible for membership.

Teaching Staff

> All members of the teaching staff must declare their unconditional acceptance of the basis and purpose of the Society as expressed herein (see Basis, above). They must be communicant members of a church of reformed confession, must be scripturally sound in their teaching, and lead a Christian life. The substance of this article shall be made part of all contracts entered into with the members of the teaching staff. (Excerpts from bylaws, Edmonton Society for Christian Education, 1969)

An interview with the principal of one of the Edmonton Christian Schools yielded additional information about policy regarding the admission of students. Anyone who has active membership in a Christian Reformed Church has access to the schools for his children. In all other cases, the parents of the child are interviewed as part of the admission procedure. Because of the Society's strong belief that the home and school should work together in the Christian education of the child, it is deemed highly desirable that at least one parent of any child enrolled in the Edmonton Christian Schools evidence a personal commitment to Christian truths in general, and to the lordship of Jesus Christ in particular.

Each of the society's schools--it presently sponsors four in the Edmonton area, with a total enrolment of approximately one thousand, two hundred pupils in grades one through twelve--has an active "Home and School Association," to help underline the basic concept of the school as "an extension of a Christian home." From time to time, if a student does not abide by school rules, an expulsion occurs.

It can thus be seen that these schools have as their objective the presentation of the entire school curriculum in a distinctly

Christian perspective, and strongly encourage a sympathetic and supportive home atmosphere.

In a recent address to school administrators, Paterson (1975) said:

> Our society has lost its roots in age old values. These things are not taught to young people in the home. The church does not seem to make a difference to young people. Age old values are gone. They have not been replaced (p.6).

The existence of schools such as are sponsored by the Edmonton Society for Christian Education can be seen, in part, as an effort to secure the cooperation of church, home and school in preserving historical and traditional Christian values.

At this juncture, it is natural for a question to surface: how do the value-orientations of the members of the Edmonton Society for Christian Education compare with those of the average Edmontonian? Is it possible to measure these and, in a sense, seek to gauge the success of the Edmonton Christian Schools by comparing the value-orientations of their pupils with those of pupils from the Edmonton Public Schools? What, if any, would be the distinguishing characteristics which set apart those enrolled in the Christian schools from those in the public schools? How do students who attend a specifically Christian institution view themselves and their world, as compared to their peers who attend neighbouring public schools--while both groups co-exist in a nominally Christian setting?

Purposes of the Study

The general purpose of this study is to compare the populations of the Edmonton Public School Board (referred to as EPSB) and

the Edmonton Christian Schools (ECS) as to their religious value orientations. More specifically, this study will compare Grade Eight students enrolled in each of the above systems as to their perceptions, both of concepts fairly basic to family and religious life, and also of what might be termed "applied Christianity"--for example, such values as honesty, love, obedience and others which are central in Christian teaching.

Rationale for the Study

It may be argued that matters concerning religious beliefs and spiritual life are not within the domain of the measurable. But as Piche states, " . . . the human element--the individual's value system, his psychological makeup--does fall within the scope of empirical observation." (1968) Goldman (1964) concurs with this position in his observation that it is not "religion" which is the subject of investigation, but religious behaviour. He further suggests that while psychological research can tell us nothing about the truth, validity, or usefulness of religious phenomena, we can learn a great deal about human behaviour in relation to religion.

Significance of the Study

1. It is hoped that the results of this study will provide useful information to both school systems, as to the extent to which various moral and spiritual values are understood and assented to by early adolescents. This information should prove valuable in some aspects of curriculum planning, and in personal and group counselling.
2. A further use of the study could be to determine the extent to

which standardized value surveys which were designed primarily for use with adults, can be effectively used with early adolescents.

3. It was mentioned earlier that in order for a child to be enrolled in the Edmonton Christian Schools, some evidence of Christian commitment is required of his parents. The instruments employed in this study may help provide ECS administrators with a means of assessing also the prospective student's interest in moral and spiritual values.

Limitations of the Study

1. Owing to the unique nature of private schools, the results of this study can be generalized only with caution, if at all.

2. Since only one grade level is being tested, this study offers no evidence concerning the relationship between human development and the emergence of values.

3. No attempt is made to deal with the question of home vs. school influence in value formation. In essence, therefore, what is being compared here is one community with another. The community which is represented by the Edmonton Society for Christian Education, and which consists of church, home and school in close cooperation--this is the community which is being compared with the larger, more heterogeneous community represented by the Edmonton Public School Board.

4. The investigation does not enter the area of specific Christian doctrinal content, but limits itself to examining perceptions regarding "religious behaviour," and how that behaviour affects the whole life.

II. RELATED LITERATURE

Value Theory

Much attention is being focussed on the place of values in education. A great deal of material has appeared in recent years, attempting to define and describe values, and to promote their inclusion into various school curricula. The work of Raths (1966) and Simon et al (1972) are only two examples. Various theoretical models of values teaching have been identified (Friesen, 1970), and current trends assessed. Certainly no teacher of social studies at the grade school level is unfamiliar with the term, or with its purported importance on the contemporary educational scene.

A logical first step in studying values is to attempt some sort of definition. The word "values" calls forth varied associations depending on the discipline from which it is approached. For example, each of the following would predictably prefer its own definition of this concept: anthropology, art, economics, music, philosophy, psychology, religion, or sociology.

Laying a general background for an analysis of the connotative meanings of a variety of human values, Osgood (1961) says:

> Human beings display a variety of conceptions of 'the good life.' Some lay stress on the overcoming of obstacles through persistent striving; some favour the search for sensual comforts and pleasures; others emphasize the more intellectual joys to be obtained in a passive contemplation and reflection . . . whether they be expressed explicitly in the doctrines of religion and the policies of political organization, or expressed implicitly in the behaviour of ordinary people living their everyday, normal lives, such values are both deeply ingrained and pervasively influential in determining choices, both great and small(p.62).

Hague (1968) refers to values as the "bedrock of motivation, underlying preferences, interests, and attitudes," and adds, "Value systems are generally considered the most basic and enduring of determinants of choice within the personality." The foundational importance of values in decision-making is underlined by Katz (1963) when he refers to an individual's values as "the mediating force that binds (his) attributes together, weights them, organizes them, integrates them and enables them to be activated in an organismic way in decision-making (p.17)."

Kluckhohn's definition of values, which has come to be regarded as classic, is as follows:

> A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means and ends of action. (1951, p.395)

In this definition, we can see included the cognitive ("conception"), affective ("desirable") and conative, or voluntary ("selection") domains, emphasizing again the over-riding influence of values over every aspect of the personality. The same thrust is evident in Raths' (1966) criteria for identifying values. Raths specifies choosing, prizing and acting as necessary components of any "value," and expands each of these as follows: A. CHOOSING (1) freely, (2) from among alternatives, (3) after thoughtful consideration of the consequences of each alternative; B. PRIZING (4) cherishing, being happy with the choice, (5) being willing to affirm the choice publicly; C. ACTING (6) doing something with the choice (7) repeatedly, in some pattern of life.

In this study, we shall thus be concerned with "conceptions of the desirable," both expicit and implicit, which direct human choice. More specifically, we shall direct our attention to the religious values held by early adolescents.

Alder considers four basic types of values, which can profitably receive mention here; (a) values are absolutes in the mind of God; (b) values are in the object, material or non-material; (c) values are located in man, in his biological needs or in his mind; (d) values are equated with actions (Cotton, 1959). In our consideration of spiritual values, we shall be inquiring into some concepts relating "absolutes in the mind of God" to the other types mentioned by Alder. In other words, given that man is seeking for a satisfactory relationship with God, he seeks ways of thinking and behaving which will be acceptable to God.

Although this study is not primarily concerned with the source of values or their development, a brief look at these areas may serve to set the present study in perspective. In commenting on the origin of values, Anderson lists the following as factors:

(1) Emphasis--i.e. what receives attention;

(2) Verbal mediation--necessarily accompanying (1);

(3) Various "independent" variables:
   a. Extent of modelling on the part of "significant others;"
   b. Homogeneity of society;
   c. Extent and speed of technological change;
   d. Formal expression of values, e.g. slogans;
   e. Congruence of values with existing information, i.e. relevance;
   f. Extent to which the individual is involved with his society (p.203).

Peck and Havighurst (1964) conducted studies in character

development, in which they kept in touch with youngsters over an eight-year period, from the time the subjects were ten until they were seventeen. Regarding direct sources of the adolescents' moral values, they stated, " . . . the influence of the child's home is so paramount, that it is difficult to find later-exerted forces which may have much effect in changing it (p.162)." In basic agreement with this statement is a 1970 study by Van Pelt, who concluded that at the upper elementary level (grades four, five and six), the value-belief systems of children largely agreed with those of their parents. Friesen's 1972 study on the value orientations of youth listed three theories regarding value sources: (a) cultural discontinuity--the "generation gap" concept; (b) social class as the determinant; (c) cultural continuity--values transmitted from parents and teachers. He found considerable evidence in support of the cultural continuity theory. "The current popular line of reasoning that youth culture is separate and distinct from the parent culture gains very little support from these data (p.275)."

Specifically in the area of religious values, studies conducted by Munns (1972), Coady (1973) and Marvell(1974) suggest that both early and late adolescents tend to accept the values of their parents. A possible explanation of this comes from developmental theory (Piaget, 1932; Kohlberg, 1964). There seems to be substantial agreement that the early adolescent is at a "rule-codifying" or "maintaining-morality-under-authority" stage.

In conceptualizing the development of a value system and its concomitant behaviours, Thornburg (1973) postulated five stages

from birth through adulthood:

1. The locus of the individual's initial value system is within the family.
2. During childhood, there is a high degree of consistency between values and behaviour.
3. With growth, discrepancies between values and behaviour may occur; this could result in:
   a. Values controlling behaviour, with inconsistencies in behaviour leading to guilt or anxiety;
   b. Behaviour affecting values, with inconsistencies in behaviour leading to a shift in values.
4. The period of adolescence is one of maximum behavioural inconsistency--this is seen as essential to one's own value formation.
5. In adulthood, there is generally well-adjusted value-behaviour congruence.

In cognitive development, the adolescent is progressing from what Piaget calls "concrete operations" characterized by thinking in concrete terms, to "formal operations," characterized by abstract thought. In keeping with this development, Peatling (1974) identified the adolescent's growing capability of abstract religious thinking. Socially, the adolescent is "more group-oriented" (Mitchell, 1974) than at any other stage in his development.

Although it is commonly accepted that adolescence is a period of rather sudden change, however, there appears to be some evidence for an underlying stability of sorts--at least in the area

of value development. Beech and Schoeppe (1974) investigated the value systems of over 700 lower and middle class adolescents in Grades 5, 7, 9 and 11 by administering the Rokeach Value Survey (see chapter 3) in the New York City public school system. The authors were struck by the "relative stability" of values throughout the grade levels studied, and concluded that the high correlations among grade levels reflected some "core culture pattern."

The adolescent thus appears to emerge as still identifying fairly closely with the moral and religious values of his parents, but also oriented toward his peer group, and increasingly capable of independent and abstract thought, and seeking to establish his own value system. "Perhaps the most pervasive moral dilemma of early adolescence has to do with role conformity versus personal autonomy . . . (Mitchell, 1974, p. 112)"

Review of Related Research

The Scriptures state that profession of the Christian faith is to make a difference in the way we live our lives. Or, to put it into Osgood's words, our explicit expression of values, as found in the Scriptures and various "confessions of faith," is to be matched by our implicit expression of values, as found in our daily lives.

> The man who claims to know God but does not obey his laws is not only a liar but lives in self-delusion. In practice, the more a man learns to obey God's laws the more truly and fully does he express his love for him. Obedience is the test of whether we really live 'in God' or not. The life of a man who professes to be living in God must bear the stamp of Christ (I John 2:4-6, Phillips).

In various places in the Scriptures can be found what might be termed "catalogues of Christian virtue," two of which follow. The "fruit of the Spirit," spoken of in Galatians 5:22-23, "is love, joy, peace, patience, kindness, generosity, fidelity, tolerance and self-control (Phillips)." The apostle Peter exhorts his readers, in II Peter 1:5-7, to "faith, goodness, knowledge, self-control, endurance, devotion to God, brotherliness, and love (Phillips)." While some of these "virtues" may need more specificity to be clearly understood, they nevertheless serve to show that early Christians, and indeed, Christians of any era who profess to follow the teachings of the Scriptures, are expected to exhibit certain outward behaviours as an expression of inner convictions. Their value system needs to coincide with what the Scriptures teach.

Some of these values have been incorporated into research instruments, and attempts have been made to discover to what extent they are operative in various segments of society.

Rokeach (1969) found that it was possible to differentiate between "religious" and "non-religious" people by using value surveys.

> Significant value differences were found between religious, less religious and non-religious (people), regardless of the criterion employed (e.g. church attendance, perceived importance of a personal faith, denominational affiliation) . . . religious persons can indeed be characterized as having value systems that are different from those of the less religious and the non-religious--and the specific values on which they differ can be identified (p.22).

Rokeach found consistent differences on the values "Salvation" and "Forgiving," which he designated as specifically Christian values

Tate and Miller (1971) found significant differences in the

value systems of persons with "intrinsic" and "extrinsic" religious orientations (for a fuller discussion of the "intrinsic-extrinsic" distinction, the reader is referred to chapter 3, under "Test Instruments."). In a 1976 study, Doerksen investigated values among university students with differing attitudes toward God, and found some marked differences.

In studies using adults as subjects, it appears that religious conviction and attitude emerge as significant factors. As we turn our attention to the adolescent, we shall see that the same tends to hold true.

Commenting on the relationship between moral character and church experience, Peck and Havighurst (1960) observed:

> While no single denomination stands out as closely related to high or low moral maturity, it is nevertheless true that the children who ranked highest in moral maturity tended to come from families that are actively religious, and the boys and girls themselves have attended Sunday School and church services regularly (p.150).

The degree of an adolescent's involvement in an "actively religious" family is here seen as affecting his moral development.

A portion of Whiteman's (1973) research involved an examination of the relationship between adolescents' positive Christian beliefs and their interpersonal relationships. He found that those with warm interpersonal relationships developed more of (a) a sense of God awareness, (b) a "maturity of values," (c) a regard for themselves, and (d) a life style with meaning and purpose, than those who lacked such relationships.

A number of recent comparisons have centered on the

relationship between values and the type of school children attend. Of these, several have compared students from Roman Catholic separate schools and those from public schools.

Lechiara (1969) investigated "the moral-generating power of Catholic schools" in the Miami archdiocese. He tested over 2,000 high school seniors attending both Catholic and public high schools, and concluded (a) that Catholic schools were not superior to public schools in developing moral judgment, and (b) that ability in moral judgment was not proportionate to the amount of time spent in a Catholic school.

Perkins (1972) conducted a study of the values of public and separate school Grade 12 students in the Lethbridge, Alberta area. A Differential Values Test (devised by Thomas) was administered to 78 public school students and 62 separate school students. Perkins found significant differences on the value scales termed "aesthetic, intellectual and material," but not on the "humanitarian, power, and religion" scales. (The Differential Values Test is very similar in format and values measured, to the Allport-Vernon-Lindzey Study of Values (AVL). For a discussion of the AVL, which was modified for this study, the reader is referred to chapter 3, under "Test Instruments.") Although his sample is rather small, Perkins felt justified in using his results to corroborate other recent research, which points out the general ineffectiveness of the Roman Catholic educational system to inculcate distinctive values. He observed:

> The entire separate school system is based on the assumption that certain values and norms of behaviour can be acquired by the Catholic student through precept, training and example. In reality, observation suggests that in organization,

> curriculum, activities, standards and educational results, there is little to differentiate the educational objectives of the average separate school from the public school in Alberta, due to the regulatory influence of the Provincial Department of Education (p.200).

Biollo (1975) investigated attitudes toward God among over 100 Grade 12 students in two Roman Catholic schools and one public school in the vicinity of Edmonton, Alberta. She found that the scores of the students of one separate school correlated more closely with those of the public school than with the other separate school. Apparently the students from the distinctive Roman Catholic school held a more positive attitude toward God than the others. Biollo attributes the disparity in attitude displayed by the separate school students to "differences in their religious education programs."

Murphy (1974), in an attempt to justify the "costly separate Catholic school system" in the United States, conducted a survey among Grade 9 boys who had attended New Jersey parochial schools. Following extensive testing in the areas of religious knowledge, attitudes, vocational preferences and others, he stated:

> . . . the absence of any noteworthy achievement of the specific goals of Catholic schools prompted a suggestion for reassessment of these goals, and led the investigator to conclude, with others, that sufficient justification for the costly separate school system in the United States has yet to be demonstrated (Dissertation Abstracts, 35, 74-75, 3540A).

According to the above research, it appears that the Roman Catholic schools are having limited success in achieving their goals--at least from the standpoint of the inculcation of moral and spiritual values. However, there are other religious groups which sponsor

schools, in hopes of retaining a distinctive value system among their students.

Feather (1970), investigating the value systems of senior students in Australian state and church (of England) schools, found the church school students placing a higher value on love, forgiveness and obedience, and a lower value on imagination, politeness and intellectuality than their state school counterparts.

Hautt (1971) conducted a study among over 2,000 persons who had attended or were attending schools belonging to the National Association of Christian Schools in the United States. He found that the length of time spent in a Christian school correlated with each of seven variables:

1. There was a negative correlation between Christian school attendance and interest in high-paying occupations, and in public recognition;
2. There were positive correlations between Christian school attendance and
   a. disapproval of cheating, attending X-rated movies, Playboy (magazine) viewing, and sex before marriage;
   b. non-participation in alcohol consumption, smoking, dancing and sex before marriage;
   c. belief in doctrine;
   d. relating secular concepts to God;
   e. selected activities relating to religious principles;
   f. religious practice.

Variations in the levels of significance of the above correlations prompted Hautt to conclude that Christian school attendance was an

important predictor of the dimension of doctrinal belief, but not as important a predictor of other dimensions, like relating religious belief to social attitudes and practices, or the regulation of habits of religious worship.

In 1974, Brekke studied correlates of attendance in schools of the Lutheran church (Missouri synod). His sample of over 1,500 persons, aged 15 to 65, showed "persistent, positive differences" associated with parochial school attendance, in the following areas:

1. More frequent reporting of personal experiences with God;
2. More consistent belief in the divinity of Jesus;
3. Greater clarity concerning the way of salvation;
4. Clearly more biblical knowledge;
5. Fuller devotional life and witnessing to others about Jesus and His church;
6. Balanced conservative doctrine;
7. Greater awareness of the presence of the Trinity in one's whole life;
8. Highest value given to relationship with God and with people;
9. Reasonable respect for authority;
10. Tendencies to be forgiving and forthright, at the same time that there are definite tendencies to reject belief in salvation by good works;
11. Less tendency to be anxious about one's faith or to be overly swayed by one's peers.

The Red Deer regional office of the Alberta Department of Education recently undertook "a project to determine the place of moral and spiritual values in the education process (1974)." In an

attempt to cross-validate the test instruments to be used, "Christian private school" students (denominational affiliation, if any, was not specified) of grades four, five and six in Lacombe County were compared with those in the public schools in a pilot study. One of the instruments used measured five character traits--honesty, loyalty, friendliness, moral courage and responsibility. It was found that students in the Christian private schools scored significantly higher in all traits except loyalty, in which no difference was found. The private school students also reacted more positively to six out of fourteen concepts on an instrument using the semantic differential technique; the six were (1) living as a Christian, (2) going to church, (3) getting rich, (4) praying, (5) attitude toward clergy, and (6) attitude toward Bible learning. They reacted more negatively than the public school students on the concept "going to school." Differences on the remaining concepts (listed below) were not significant: (1) concern for other races, (2) empathy for strangers, (3) tolerance for other religions, (4) tolerance for opponents, and (5) self concept.

It would seem, from a consideration of the studies quoted above, that some non-public schools are experiencing more success than others in achieving their stated objectives. Roman Catholic schools, at least in some parts of North America, do not appear to differ significantly from public schools regarding effectiveness in the inculcation of values. On the other hand, several other Christian groups seem to enjoy at least a measure of success in achieving some of their objectives in the area of value teaching. Some common differences between private school and public school students appear to be a

higher value placed on loving, forgiving, honesty, and the importance of a personal devotional life, on the part of students from private schools. Hopefully the coming chapters, which describe a comparison between the students of the Edmonton Christian Schools and the Edmonton Public Schools, will shed additional light on the relationship between private school attendance and religious value orientations.

III. METHODOLOGY

Sample

The sample for this study was made up of Grade 8 students drawn from two Edmonton public schools (hereinafter referred to as EPSB) and three Edmonton Christian Schools (ECS). The participating ECS schools, situated in the east, north and west sections of Edmonton and named accordingly (e.g. North Edmonton Christian School) contained the entire ECS Grade 8 population, numbering approximately 100. Accordingly, the EPSB was approached concerning access to a comparable number of Grade 8 students in that system. Since one of the test instruments--the value survey by Rokeach--is currently included in an optional course (Perspectives for Living) offered in some EPSB schools, it was requested that access be granted to schools where this course was not being taught, to avoid contamination of the results due to "test familiarity." The EPSB schools which participated in the study were Britannia and Ritchie Junior High Schools, located in Jasper Place and Ritchie districts, respectively. Since the Britannia classes are partially streamed according to academic ability, access was sought and granted to roughly equal numbers of higher and lower ability students in that school.

According to prior agreement with the EPSB, participation in the study was made voluntary, due to the religious content of some questionnaire items. There were no students who chose not to participate. However, six EPSB students returned their questionnaires, having been unable to complete them within the allotted time--these were eliminated from the study, thus reducing the number of EPSB participants to 100 (see Table 1). The resulting total N was 191.

TABLE 1

GROUPS WITHIN THE SAMPLE

EPSB SCHOOLS	QUESTIONNAIRES DISTRIBUTED	QUESTIONNAIRES COMPLETED
Britannia	74	68
Ritchie	32	32
Total	106	100
ECS SCHOOLS		
East	28	28
North	31	31
West	32	32
Total	91	91
GRAND TOTAL	197	191

Test Instruments

In addition to an introductory information sheet (see Appendix A), four instruments were employed in the study: (a) the Allport-Vernon-Lindzey "Study of Values" (see Appendix B); (b) Allport's "Intrinsic-Extrinsic" Religious Orientation Scale (see Appendix C); (c) Rokeach's "Instrumental Values" survey (see Appendix D); (d) an investigation of six basic concepts, using a semantic differential technique (see Appendix E). These instruments were chosen for their focus on several of the "dimensions of religiosity" defined by Glock (Dittes, 1969). The five dimensions are described as follows: (1) the ideological dimension has to do with the content and scope of religious beliefs; (2) the ritualistic dimension is concerned with worship, prayer and the sacraments; (3) the experiential dimension includes overt and/or "extreme" forms of religious expression; (4) the intellectual dimension is related to origins, and dogma and traditions; (5) the consequential dimension is concerned with the implications of religion for conduct in everyday affairs. The test instruments mentioned above focus mainly on the ideological, ritualistic and consequential dimensions, thus providing an answer to the question, "How do my religious beliefs and practices affect how I should conduct my whole life?"

The AVL, as the Allport-Vernon-Lindzey "Study of Values" is commonly known, provides data of a rather general nature, and mainly gauges the respondent's perception of the relative importance of six "basic interests, or motives in personality (Manual, 1960)." These basic interests will be discussed in some detail later in this chapter.

The "Intrinsic-Extrinsic" Scale focusses on the ritualistic dimension, with items covering church attendance, Bible study, and private devotional life. Since it covers such a broad range of modes of behaviour, the Rokeach scale deals with the consequential dimension. The semantic differential zeroes in more specifically on concepts which, according to ECS literature, are emphasized in the Edmonton Christian Schools. These concepts relate mainly to the ideological and consequential dimensions.

AVL Study of Values

The "Study of Values" was originally published in 1931. Continued research and revision resulted in a 1951 edition, and then in a third edition in 1960. The AVL purports to measure "the relative importance of six basic interests or motives in personality: the theoretical, aesthetic, political, economic, religious and social (AVL Manual, 1960)." The above six-fold classification is based on the early work of Spranger, who designated the types as follows:

1. Theoretical. The theoretical man's dominant interest is the discovery of truth. His chief aim is to order and systematize his knowledge. Characteristically, his attitude is one of objective observation and reasoning rather than evaluative appreciation.

2. Aesthetic. The aesthetic man sees the highest value in form and harmony. He prizes each of life's individual experiences for itself, for its perfection of grace, symmetry or fitness; he values the characteristic identity of all life's events as well as of each person encountered.

3. Political. The main interest of the political man is power. He

seeks to dominate and win renown. His motivation lies in the wielding of a certain influence among his peers. Leaders in most fields generally tend to be this type of man.

4. Economic. The economic man is interested in the useful. He is the practical one, looking for the functional above all. Other values will be on the basis of a comparison of wealth, his relation with God will be that of a receiver of gifts, and his appreciation for the artistic will be in utilitarian terms.

5. Religious. The religious man's concern is for unity. He is mystical and sees himself as a part of a cosmic whole, extending to all spheres of life. Spranger defines the religious man as one "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience."

6. Social. The social value is characteristic of the man who loves people, not as means to an end, but for themselves. Consequently, he is unselfish, sympathetic and altruistic (Abridged from manual, 1960).

Spranger explains that each individual is a mixture of these "ideal types." No given man belongs exclusively to one type or the other, but each person will be disposed to organize his life around one or more of these value-directions.

More specifically, the AVL is composed of 45 questions based on a variety of familiar situations. Each of the six values described above is paired with the other five several times, forcing the subject to choose between them. A total subscale score is thus accumulated for each value. It should be kept in mind, however, that these scores are relative, not absolute measures. "A high score on one value can be obtained only by correspondingly reducing the scores on one or

more of the other values (Manual, 1960)."

The AVL manual reports a mean "split-half" reliability coefficient of .90, and a stability coefficient of .88 after two months. In addition, according to an item analysis carried out with over 700 subjects at the college level, each item score is reported to correlate with its subscale total at the .01 level of significance. Norms are provided for college and high school students, and also for various occupations (see Tables 2 and 3 for college and high school norms).

In 1965, the AVL was revised by Richardson to produce a form of the test suitable for use with a British population. The manual also cites various revisions and simplifications which have been proposed, mainly in the area of simplifying some of the vocabulary, and changing references to people and events which may be known only to a college population. For the present study, the AVL was revised, in order that it would be appropriate for early adolescent subjects. First, the instrument was shortened to 15 items, allowing for one pairing of each of the six values with the other five. Since the item reliability coefficient was so high (meaning that each item represents its subscale quite accurately), it was felt that retaining the intent and substance of the original items would help to retain overall reliability. The grammar in some items was slightly altered and simplified for the sake of clarity, and definitions were added in parentheses for terms which were deemed beyond the ready comprehension of early adolescents. For example, in the first item (see Appendix B), "folk-tales" was added to explain the meaning of "mythology." In item #5, "the accomplishment of practical goals" was changed to "trying to get practical things done." In all changes or

additions, every effort was made to retain the thrust of the original item. That this effort was at least somewhat successful can be attested to by the fact that in the pilot study (see under "Test Procedures" later in chapter 3), the AVL scores obtained from a combined Grade 7 and 8 public school group very closely approximated those of the EPSB group which formed a part of the sample for this study. Even so, it is recognized that the results of this modified instrument need to be interpreted with caution, especially when compared with AVL norms.

The "Intrinsic-Extrinsic" Religious Orientation Scale

In seeking to justify the apparent correlation between churchgoing and racial prejudice, Allport (1968) discerned two dimensions of religiosity--an intrinsic and an extrinsic religious orientation. These dimensions, the definition of which has been the subject of much research and considerable controversy, are described by Allport:

> Persons with (an extrinsic religious) orientation are disposed to use religion for their own ends . . . (they) find religion useful in a variety of ways--to provide security and solace, sociability and distraction, status and self-justification. The embraced creed is lightly held, or else selectively shaped to meet more primary needs. In theological terms, the extrinsic type turns to God, but without turning away from self . . .
>
> Persons with (an intrinsic religious) orientation find their master motive in religion. Other needs, strong as they may be, are regarded as of less ultimate significance, and they are, insofar as possible, brought into harmony with the religious beliefs and prescriptions. Having embraced a creed, the individual endeavours to internalize it and follow it fully . . .
>
> Perhaps the briefest way to characterize the two poles of subjective religion is to say that the extrinsically motivated person uses his

> religion, whereas the intrinsically motivated person lives his. Most people, if they profess religion at all, fall on a continuum between these two poles (p.242ff).

A good deal of research (for example, Wilson, 1960, Tisdale, 1967, Brannon, 1970, Bagley, 1974, Gray, 1974) supports Allport's findings that prejudice is to be found among extrinsically, rather than intrinsically oriented churchgoers. However, his conceptualization of intrinsic and extrinsic orientations as bipolar opposites has been repeatedly challenged. In a review of the intrinsic-extrinsic literature and research, Hunt and King (1971) concluded that "I-E has not been operationally defined as one bipolar continuum . . . E is well operationalized as a selfish, instrumental approach to religion; I has not been operationally defined (p.356)." Whether they are opposites of one dimension, or more or less independent of each other, however, these two religious orientations provide a useful and realistic way of describing religious behaviour.

To seek to measure intrinsic and extrinsic religious orientation, Allport devised his scale, containing items to which the respondent agreed or disagreed on a four-point scale. Half the items constituted the intrinsic scale, and the other half the extrinsic, making it possible to obtain intrinsic, extrinsic, and total scale scores for each respondent. Allport found it possible to delineate four types of religious orientation:

1. The intrinsic type, consisting of individuals who agreed with intrinsically-worded items on the intrinsic subscale, and disagreed with extrinsically-worded items on the extrinsic subscale.
2. The extrinsic type, consisting of individuals who disagreed with

intrinsically-worded items, and agreed with extrinsically-worded items.

3. Indiscriminately pro-religious type, consisting of individuals who tended to agree with items on both subscales.

4. Indiscriminately anti-religious type, consisting of individuals who tended to disagree with items on both subscales.

Reliability data supplied with the I-E scale consist of an item reliability analysis, which shows that each item correlates positively with its subscale total, the coefficients ranging from the .20's to the .50's. While at first glance these correlations may seem low, it should be kept in mind that according to statistical theory (Ferguson, 1971), the significance level of any correlation coefficient is dependent on the size of the sample involved in the study. For example, if the sample size is 200, then a correlation coefficient for two scores need be only .19 to achieve significance at the .01 level. The larger the sample size, the lower the correlation coefficient that is required to achieve statistical significance. It thus seems that the I-E scale meets item reliability requirements. However, to ensure the trustworthiness of the I-E items used for the present study, the ten showing the highest correlation coefficients (five from each subscale) were selected from Allport's 20 items. Each of the items selected correlated with its subscale total with a coefficient of at least .40. Again, given a sample size of 200, this particular coefficient is significant at considerably better than the .001 level.

Among the "prejudice" studies cited earlier, several used Allport's scale along with other instruments to establish a

significant positive relationship between prejudice and extrinsic religious orientation. These studies may thus be considered indirect validations of the I-E scale (see "I-E" Scale, Appendix C).

Rokeach's "Instrumental Values" Survey

In attempting to define values, Rokeach (1968) distinguished between preferable modes of conduct and preferable end-states of existence--between values representing means and ends--between instrumental and terminal values.

> An instrumental value is therefore defined as a single belief that always takes the following form: 'I believe that such-and-such a mode of conduct (e.g. honesty, courage) is personally and socially preferable in all situations with respect to all objects.' A terminal value takes a comparable form: 'I believe that such-and-such an end-state of existence (e.g. salvation, a world of peace) is personally and socially worth striving for (p.15).'

In keeping with this distinction, Rokeach devised a two-part value survey, the first part representing terminal values, and the second, instrumental values (see "Instrumental Values" Survey, Appendix D). While the two scales are usually employed together, they have occasionally been used separately(Rushby et al,1973). The instrumental values scale was chosen for use in this study because of its emphasis on modes of conduct.

The respondent is presented, in Rokeach's scales, with a fairly straightforward ranking task. He is given a list of 18 alphabetically ordered values, and asked to rank them in the order of their importance to him. For purposes of comparison, mean group scores can then be calculated for each value. Rokeach reported that the form of the test which is used here had test-retest reliabilities in the

.70's after seven weeks.

As with the AVL "Study of Values," the Rokeach survey provides a measure of relative, not absolute values. Feather (1970), who has made extensive use of Rokeach's instruments in Australia, says:

> If a value is ranked low in importance, this does not imply that the value is unimportant to the individual; merely less important than other values . . . if some values are ranked high in importance, others necessarily have to be ranked low. (What) emerges . . . is a value system--a value hierarchy ordered in accordance with their perceived importance to the individual (p.299).

Homant (1969) supports rank-ordering over the use of a semantic differential with Rokeach's lists of concepts, citing as the main advantage "the generation of a value system."

In addition to distinguishing between terminal and instrumental values, Rokeach made a further distinction on his instrumental scale--between moral and competence values.

> Moral values refer to those modes of behaviour which, when violated, arouse pangs of conscience or feelings of guilt or wrongdoing--they have an interpersonal focus. Of the 18 instrumental values . . . about one-half appear to be moral values; the remainder I will call competence values. Competence values refer to preferred modes of behaviour which, when violated, lead to shame about competence rather than guilt about wrongdoing--their focus is personal rather than interpersonal (1969, p.6).

Of the instrumental values, Rokeach designated nine of the 18 as moral: Clean, Forgiving, Helpful, Honest, Loving, Obedient, Polite, Responsible, and Self-controlled. He termed seven others as competence values: Ambitious, Broadminded, Capable, Imaginative, Independent, Intellectual, and Logical (see identification of moral and

competence subscales in Table 8). He could not seem to arrive at a satisfactory final categorization of the final two, Courageous and Cheerful.

> I am uncertain about "courageous" and "cheerful," because they seem to be moral under certain circumstances, and competent under others . . . Also of concern in the classification of "clean" and "self-controlled" as moral values--they do not seem to have an interpersonal focus (p.6).

Rokeach finally designated Cheerful and Courageous as intermediate values, and left Clean and Self-controlled in the moral category by expanding the meaning of "interpersonal" to include man-to-God relationships, and then theorizing that violation of either value would arouse feelings of wrongdoing toward God.

In general, Rokeach found that "religious" persons ranked his moral values higher than non-religious persons, while the non-religious ranked competence values higher than did the religious. However, there were some values which were, it seemed, shared equally by all groups. They were Cheerful, Courageous, Responsible, and Self-controlled.

In completing Rokeach's value survey some of Hague's (1968) and Tjart's (1973) respondents expressed concern over the difficulty of holding all the 18 concepts of a list in mind, and seeking to place them in the proper order. Moreover, a telephone conversation with the coordinator of the EPSB "Perspectives for Living" course (which makes use of the Rokeach survey) revealed that the difficulty of ranking 18 concepts had been anticipated--junior high school students were being asked to rank only about one-half of the values in each scale. In this study, therefore, it was decided to ask the respondents

first to choose nine of the 18 values which they deemed most important, and then to rank only those nine in the order of their perceived importance.

The Semantic Differential

The test instruments described so far are modifications and/or adaptations of standardized tests, which feature a definite set of items and specific scoring criteria. The semantic differential, on the other hand, is another way for studying values; this time specifically in terms of connotative meaning. It is a highly generalizable technique of measurement, which must be adapted to the requirement of each research problem to which it is applied (Osgood, 1957). Basically it is a series of seven-point scales with polar terms presented as follows:

good:___:___:___:___:___:___:___:bad
1 2 3 4 5 6 7

A series of such scales may be used to judge a concept or an object. The respondent simply checks the scale point which seems most appropriate to him, keeping in mind that the following meanings should be attached to each point of the continuum: (1) extremely good, (2) quite good, (3) slightly good, (4) neither good nor bad--equally good and bad, or else entirely enrelatable to the concept, (5) slightly bad, (6) quite bad, (7) extremely bad.

There are neither standard concepts nor scales for a semantic differential. Instead, these are dependent on the purposes of the particular study. The concepts chosen for this study (FAMILY, LOVE, OBEDIENCE, FORGIVENESS, GOD, PRAYER--see Appendix E) were among those which, in the literature reviewed, seemed to

differentiate consistently between church school and public school students. According to literature obtained from the Edmonton Society for Christian Education, they are also among those which received substantial emphasis in the Edmonton Christian Schools. Their close relationship to Christian teachings can readily be seen.

Each concept is judged on a series of bipolar scales of verbal opposites, usually adjectives. The adjectives chosen for the present study are among those most commonly used (Snider & Osgood, 1969). Upon examination (see Appendix E), they will almost all be found to contain a "positive-negative" connotation (for example, good-bad, friendly-unfriendly, strong-weak). In order to avoid "response set," the order and polarity of the scales was varied from concept to concept.

Although many analyses of semantic differential data involve factor analysis, often only the mean scores of groups of respondents are simply compared. Accordingly, the latter was the procedure adopted for this study.

Test Procedures

The instruments described above were administered to 25 Grade 7 and 8 students in a pilot study, which determined the suitability of vocabulary and content of test items, and gave an estimate of the length of time required to complete the questionnaire.

The instruments were combined into a single booklet, with the various instruments on different coloured paper, for ease of reference during the giving of instructions to the respondents. The actual testing was carried out in the schools during the period from April

21 to 30, 1976.

Analysis of Data

In all, 101 variables were tested, using four instruments. In accordance with a procedure adopted by Hague (1968), significant differences on 30 or more of the variables tested would show that Grade 8 ECS students have a value system which is distinctly different from that of their EPSB counterparts.

Since there were just two groups to be compared, "t-tests" (Ferguson, 1971) were run on the group mean scores on all variables tested. An "F test" was used to check for differences between variances, and the Welch "t-prime adjustment" was applied in cases of unequal variances. All the above analyses were carried out as a part of the computer program entitled ANOV 10, which is available through the Department of Educational Research Services (DERS) at the University of Alberta.

However, since the AVL and Rokeach surveys yield data which is not independent (because of the "forced-choice" procedure in the AVL and the ranking of values in the Rokeach), it was deemed advisable to check these results by means of a non-parametric test. The Kruskal-Wallis one-way analysis of variance (Ferguson, 1971) was used for this purpose (see DERS computer program entitled NONP 05).

On the Rokeach survey, only nine of the 18 values were ranked--the nine most important to the respondent. Thus each Rokeach scale would have nine blank spaces--the nine least important to the respondent. The groups were further compared through the use of a "Chi Square" analysis of frequencies of "blank vs. non-blank"

treatments of each Rokeach value, to provide a further check, from a slightly different standpoint, on the t-test and the Kruskal-Wallis ANOVA.

IV. HYPOTHESES

The preceding chapters have presented a discussion of value theory, and how this theory is found to apply in various research studies. They have also described the groups participating in the present study, and the test instruments to be used.

From the foregoing, it appears that adolescents attending private educational institutions sometimes have value systems which are distinct from those of their public school counterparts. There are apparently some values which are shared equally by all, and others on which they differ significantly.

To explore the relationship between the value systems of EPSB and ECS Grade 8 students, the following general hypothesis is submitted:

General Hypothesis: Grade 8 students of the Edmonton Christian Schools have a distinctive value system, when compared with their peers in the Edmonton public schools.

An examination of the test instruments and the participating groups has led to the formulation of several specific hypotheses, each related to one of the test instruments:

Hypothesis #1 -- AVL Study of Values (Modified)

a. Grade 8 ECS students will have a significantly higher score on the Religious value than their EPSB counterparts.
b. Grade 8 ECS students will have a significantly lower score on the Economic value than their EPSB counterparts.
c. There will be no significant difference between ECS and EPSB students regarding scores on the remaining four values.

Hypothesis #2 -- "Intrinsic - Extrinsic" Scale

Grade 8 ECS students will evidence a significantly greater intrinsic religious orientation than their EPSB counterparts, through lower scores on both intrinsic and extrinsic subscales.

Hypothesis #3 -- Rokeach's "Instrumental Values" Survey

a. Grade 8 ECS students will have significantly higher scores than their EPSB counterparts on the "Moral values" subscale.

b. Grade 8 ECS students will have significantly lower scores than their EPSB counterparts on the "Competence values" subscale.

c. There will be no significant difference between ECS and EPSB students in "Intermediate values" scores.

Hypothesis #4 -- Semantic Differential

Grade 8 ECS students will evidence a significantly more positive orientation than their EPSB counterparts toward each of the six concepts, through lower scores on the individual scales.

V. INTERPRETATION OF DATA

Presentation and discussion of the general hypothesis (see chapter IV) will occur at the close of this chapter. Since each of the specific hypotheses is related to one of the test instruments used in the study, data will be evaluated instrument by instrument, in the same order in which the instruments were discussed in an earlier chapter.

Allport-Vernon-Lindzey Study of Values

Table 2 presents a comparison of EPSB and ECS scores with the AVL high school norms. It needs to be reiterated that the comparison of the results of this modification with regular high school norms needs to be approached with caution (see under AVL, chapter III). It should also be noted that the scores used here have been converted from raw scores into percentages, to allow a comparison of this shortened modification with AVL norms. For example, the EPSB reading of 18.3 on the Theoretical value means that EPSB students chose to allot 18.3% of the total points available to them, to items expressing a preference for "the discovery of truth, and objective reasoning." The "percentage score" of 18.3 falls within the "high and low" limits in Column A, which indicates that the EPSB students in this sample expressed an interest in theoretical matters which is comparable to that set forth in the high school norms.

The scores on the Theoretical and Political values for both groups are within normal limits. Scores on the Aesthetic value, however, are both low. A possible explanation for this may be found in referring to Table 3, where Aesthetic scores are seen to decline from 16.8% at the college level to 15.3% at the Grade 10 level. It may be

TABLE 2

AVL STUDY OF VALUES (MODIFIED)

Comparison of Group Mean Scores to High School Norms

Value	A. "Hi & Lo" Limits	B. "Very Hi & Lo" Limits	C. EPSB (n=100)	D. ECS (n=91)
Theoretical	14.6-18.8	12.9-20.4	18.3(normal)	15.3(normal)
Aesthetic	12.9-17.5	11.3-19.6	11.6(low)	11.5(low)
Political	15.4-18.8	13.8-20.4	17.2(normal)	16.4(normal)
Economic	15.0-18.8	12.9-20.4	15.7(normal)	13.4(low)
Religious	14.6-19.6	12.1-21.3	15.7(normal)	22.5(very hi)
Social	15.0-18.8	12.9-20.4	21.5(very hi)	20.9(very hi)
Group Totals			100.0	100.0

NOTES:

1. All scores have been converted to percentages (see explanation in text).

2. A score on one of the values may be considered definitely high or low if it falls outside the limits in column A. Such scores exceed the range of 50% of all high school scores on that value. (Manual, 1960)

3. A score may be considered very distinctive if it falls outside the limits in column B. Such scores exceed the range of 82% of all high school scores on that value (Manual, 1960).

TABLE 3

AVL COLLEGE AND HIGH SCHOOL NORMS*

(Adapted from AVL Manual, 1960)

Value	College	Grade 12	Grade 11	Grade 10
Theoretical	16.6	16.2	16.4	17.1
Aesthetic	16.8	15.4	15.5	15.3
Political	16.9	16.8	17.1	17.1
Economic	16.4	18.0	16.7	16.6
Religious	16.9	17.6	17.2	16.9
Social	16.4	16.0	17.1	17.0
Totals	100.0	100.0	100.0	100.0

*Mean scores have been converted to percentages (see explanation in text).

that Grade 8 students value things of an aesthetic nature even less than Grade 10 students, perhaps because of their lack of exposure to or experience with aesthetic stimuli.

On the Economic and Religious values the EPSB mean scores (see Table 2) fall within normal limits, whereas the ECS scores are "low" and "very high," respectively. The ECS Religious score should come as no surprise, since it bespeaks the high relative interest in spiritual matters which one might expect from a Christian school population. And since Christian teaching abounds with exhortations to pursue spiritual rather than material riches, the low Economic score is also in keeping with expectations. These findings will be discussed in greater detail when group mean scores are compared.

Both EPSB and ECS scores on the Social value (Table 2) are in the "very high" category. It probably makes most sense to interpret these high scores from a developmental standpoint, since the early adolescent has been described as "more group-oriented" than at other stages in his development (Mitchell, 1974). For this reason, he would respond favourably to test items involving "the rights and welfare of others" and "unselfishness and sympathy."

The mean scores of the two groups are compared with each other in Table 4. Both the "t-test" and the Kruskal-Wallis ANOVA point up significant differences in the same three values--Theoretical, Economic, and Religious. Comment has already been made regarding the Economic and Religious values, and we can assume that Hypotheses #1a and #1b, which predicted significant differences between groups on these values, are supported.

On the Theoretical value, the EPSB students have a

TABLE 4

AVL STUDY OF VALUES (MODIFIED)

Comparison of Group Mean Scores

T-tests

Value	EPSB (n=100) $\bar{X}$	EPSB (n=100) σ	ECS (n=91) $\bar{X}$	ECS (n=91) σ	df	t	p(2-tail)	
Theoretical	8.26	2.48	6.93	2.03	189	4.026	0.00009	***
Aesthetic	5.27	2.33	5.20	2.34	189	0.2.3	0.83137	
Political	7.80	2.18	7.45	2.26	189	1.087	0.27840	
Economic	7.12	2.48	6.02	1.92	189	3.401	0.00082	***
Religious	7.10	3.44	10.18	1.72	189	-7.696	0.00000	***
Social	9.71	2.10	9.45	1.65	189	0.942	0.34741	

Kruskal-Wallis ANOVA

Value	Sums of Ranks EPSB (n=100)	Sums of Ranks ECS (n=91)	df	H (corrected for ties)	p
Theoretical	11115.5	7220.5	1.00	16.061	***
Aesthetic	9630.5	8705.5	1.00	0.006	
Political	10106.5	8229.5	1.00	1.802	
Economic	10728.5	7607.5	1.00	8.898	**
Religious	7154.5	11181.5	1.00	41.619	***
Social	10157.5	8178.5	1.00	2.197	

** p less than .01

*** p less than .001

significantly higher score than the ECS students. This difference forces the partial rejection of Hypothesis #1c, which predicted no significant differences between groups on the remaining four AVL values--Theoretical, Aesthetic, Political and Social. The difference in group mean scores on the Theoretical value (which purports to measure an interest in the discovery of new truths, and in the systematizing of knowledge) is at first glance rather mystifying, as it is hard to imagine that those with a specifically Christian orientation should be less concerned with "the discovery of truth" than others. But perhaps an explanation can be found in the Biblical contrast of the "wisdom of this world" with the "wisdom of God" (I Corinthians 3). It may be that the tension which has historically existed, in ecclesiastical circles, between "heavenly" and "earthly" wisdom, is manifesting itself in this score difference.

Thus the AVL has yielded a statistically significant disparity between the two groups in three broad areas of interest--the theoretical, economic, and religious values. There were no significant differences between groups on the remaining three values, although both groups scored low on the aesthetic value, and quite high on the social.

"I -- E" Scale

For the reader's convenience, Table 5 offers the ten items of Allport's "Intrinsic-Extrinsic" Religious Orientation Scale which were employed in this study. It should be noted that the odd-numbered items are extrinsically worded--together they constitute the extrinsic subscale. Conversely, the even-numbered items are intrinsically worded, and constitute the intrinsic subscale. Tables 6 and 7 show the comparison of group mean scores in three ways: (a) item-by-item

TABLE 5

"I-E" SCALE ITEMS

NOTES:

a. Of the ten items below, the odd numbered ones are "extrinsic." Their total scores comprise the "Extrinsic Subscale" score. Conversely, even numbered items are intrinsic.

b. Lower scores indicate intrinsic religious orientation--higher scores, extrinsic religious orientation (see Table 6).

1. The main thing that religion offers me is comfort in time of sorrow and misfortune.

2. Quite often I have been very much aware of the presence of God.

3. One reason for belonging to a church is that I can become known in the community.

4. My whole life is affected by my religious beliefs.

5. The purpose of prayer is to have a happy and peaceful life.

6. I attend church, unless something happens to prevent me.

7. The main purpose of the church is to serve as a place to form good social contacts with others

8. If I were to join a church group, I would prefer to join (1) a Bible study group, or (2) a social fellowship.

9. The main purpose of prayer is to gain relief from worry, or protection from danger.

10. It is important for me to spend time in private religious thought and meditation.

TABLE 6

"I-E" SCALE

Item-by-Item Comparison of Group Mean Scores

Item #	EPSB (n=100)		ECS (n=100)		df	t	p(2-tail)	
	$\bar{x}$	σ	$\bar{x}$	σ				
1	3.36	1.31	3.40	1.44	189	-0.178	0.85863	
2	2.41	1.31	1.58	0.62	189	5.494	0.00000	***
3	2.18	1.40	1.42	0.92	189	4.412	0.00002	***
4	3.31	1.52	1.95	1.26	189	6.714	0.00000	***
5	3.23	1.35	2.80	1.51	189	2.066	0.04021	*
6	3.72	1.48	1.75	1.26	189	9.848	0.00000	***
7	2.68	1.45	1.95	1.26	189	3.725	0.00026	***
8	3.40	1.39	3.01	1.47	189	1.876	0.06241	
9	3.45	1.32	3.33	1.37	189	0.618	0.53701	
10	2.99	1.34	2.32	1.32	189	3.482	0.00062	***
Intrinsic Subscale	15.83	4.79	10.60	3.64	189	8.421	0.00000	***
Extrinsic Subscale	14.90	3.96	12.89	3.75	189	3.592	0.00042	***
Total Scale	30.73	5.45	23.49	5.24	189	9.334	0.00000	***

* p less than .05

** p less than .01

*** p less than .001

TABLE 7

"I-E" SCALE

Comparison of Subscale Group Mean Scores

T-tests

Subscale	EPSB (n=100)		ECS (n=91)		df	t	p(2-tail)	
	$\bar{X}$	σ	$\bar{X}$	σ				
Intrinsic	15.83	4.79	10.60	3.64	189	8.421	0.00000	***
Extrinsic	14.90	3.96	12.89	3.75	189	3.592	0.00042	***
Total Scale	30.73	5.45	23.49	5.24	189	9.334	0.00000	***

Kruskal-Wallis ANOVA

Subscale	Sums of Ranks EPSB (n=100)	Sums of Ranks ECS (n=91)	df	H (corrected for ties)	p
Intrinsic	12329.0	6007.0	1.00	51.349	***
Extrinsic	11010.5	7325.5	1.00	13.754	***
Total Scale	12586.0	5750.0	1.00	61.390	***

*** p less than .001

scores in Table 6, (b) subscale totals in Table 6, and (c) a comparison of two separate tests of the same data in Table 7. It should be kept in mind, as stated in the directions on Table 5, that low numerical scores on these scales always favour the intrinsic orientation, and high scores the extrinsic orientation. Thus lower scores on both intrinsic and extrinsic subscales indicate a more instrinsic religious orientation.

A glance at the results confirms our hypothesis (#2) of significant group differences. On seven of the ten items on the scale, ECS scores are significantly lower than EPSB scores, indicating a stronger intrinsic orientation (Both intrinsic and extrinsic subscale scores also differ in the same direction). It should be noted that both the "t-test" and the Kruskal-Wallis ANOVA (Table 7) yield highly significant differences on the subscale scores.

These differences are consistent with our understanding of the composition of the two groups. We would naturally expect a specifically Christian atmosphere, such as is being provided for ECS students, to produce a close agreement with the intrinsically worded items of the I-E scale used in this study, as well as a more discerning rejection of extrinsic religious orientations.

Our data, thus far, have succeeded in identifying the ECS group as placing a higher value on religion, and a lower value on economic and theoretical matters, than the EPSB group. Furthermore, the ECS group has demonstrated a deeper understanding of the nature of religious commitment, as measured by the I - E scale. The remaining data will hopefully delineate the implications of this understanding

for a broad range of behaviours.

Rokeach "Instrumental Values" Survey

Table 8 contains a "Chi Square" analysis of frequencies (Ferguson, 1971) of group responses to the Rokeach "Instrumental Values" survey. For each of the 18 values, this analysis compares the number of students from each group who chose to include that value in the nine which they considered as most important. The relative importance of the value, as designated by the ranking procedure, is not taken into account here--what is being considered for each value is simply whether or not it was included or excluded in the ones the respondents perceived as most important. At the bottom of the table is a similar analysis of the "moral" and "competence" values subscale totals.

An examination of the table reveals that nine of the 18 values were chosen in a significantly different way by the two groups. Of the nine "moral" values (those with an interpersonal focus), only three--Forgiving, Honest, and Obedient--were treated differently by the groups. In each case, a greater proportion of ECS students than EPSB students chose to include the value in the nine to be ranked. When the "moral" values are considered together, this subscale total differentiates significantly between the groups. A greater proportion of ECS students than EPSB students chose to include moral values among those they considered most important. This difference bears out Rokeach's research, which found that religious persons, when compared with non-religious, tend to place a greater value on behaviours with an interpersonal focus. In that Hypothesis #3 mentions group mean

TABLE 8

ROKEACH INSTRUMENTAL VALUES

Chi Square Analysis of

Non-Zero and Zero (Non-blank and Blank) Scores

Value	EPSB (n=100)		ECS (n=91)		Chi Square	df	p
	Non-Zero Score	Zero Score	Non-Zero Score	Zero Score			
+Ambitious	62	38	50	41	0.98	1.00	
+Broadminded	28	72	24	67	0.06	1.00	
+Capable	38	62	18	73	7.63	1.00	**
Cheerful	70	30	71	20	1.59	1.00	
oClean	69	31	43	48	2.27	1.00	
Courageous	28	72	53	38	17.90	1.00	***
oForgiving	54	46	71	20	12.10	1.00	***
oHelpful	55	45	58	33	1.51	1.00	
oHonest	82	18	86	5	7.04	1.00	**
+Imaginative	25	75	8	83	10.60	1.00	**
+Independent	42	58	20	71	8.72	1.00	**
+Intellectual	26	74	9	82	8.27	1.00	**
+Logical	22	78	4	87	12.56	1.00	***
oLoving	75	25	77	14	2.54	1.00	
oObedient	35	65	64	27	23.83	1.00	***
oPolite	63	37	50	41	1.38	1.00	
oResponsible	75	25	73	18	0.74	1.00	
oSelf-Controlled	54	46	42	49	1.19	1.00	
o"Moral" Values Subscale	562	338	564	255	7.82	1.00	**
+"Competence" Values Subscale	245	455	133	504	32.79	1.00	***

o signifies a "moral" value--one with an interpersonal focus

+ signifies a "competence" value--one with a personal focus

* p less than .05 ** p less than .01 *** p less than .001

scores instead of frequencies, its confirmation or rejection will be considered when the group scores are presented in Tables 9 and 10.

Five of the seven "competence" values (those with a personal focus) were chosen by a higher proportion of EPSB students than ECS students, again supporting Rokeach's findings that religious persons tend to place a lesser value on behaviour with a personal focus.

Also supported is Rokeach's dilemma regarding the value Courageous. Whereas Rokeach found that this value did not differentiate between "religious" and "less religious" groups, the Chi Square test has here shown it to differentiate at a high level of significance (see Table 8). More ECS students than EPSB students chose to include it in the nine values most important to them. In the light of the definition provided--"standing up for your beliefs"--it seems that this value belongs quite definitely in the "moral" group, since by Rokeach's own definition of a moral value, failing to stand up for one's beliefs would incur feelings of wrongdoing toward God. It is entirely reasonable, therefore, that a group with specifically religious orientations should be more united in its concern about standing up for its beliefs.

The subscale totals also support Rokeach's findings, namely, that "religious" persons appear to have a stronger interpersonal focus, and a lesser personal focus, than those who are less religious. This observation coincides with the Christian emphasis on compassion and concern for others, as opposed to a concern with only one's own welfare.

Tables 9 and 10 contain comparisons of the scores of the two groups, as tested for significant differences by both the "t-test"

TABLE 9

ROKEACH INSTRUMENTAL VALUES

Comparison of Group Mean Scores by T-tests

Value	EPSB (n=100)		ECS (n=91)		df	t	p(2-tail)	
	$\bar{x}$	σ	$\bar{x}$	σ				
+Ambitious	3.39	3.44	2.20	2.66	189	2.659	0.00852	**
+Broadminded	1.21	2.33	1.20	2.43	189	0.035	0.97180	
+Capable	1.85	2.83	0.46	1.16	189	4.355	0.00002	***
Cheerful	3.93	3.46	3.43	2.92	189	1.077	0.28297	
°Clean	3.02	2.91	1.42	2.23	189	4.247	0.00004	***
Courageous	1.24	2.35	3.34	3.58	189	-4.828	0.00001	***
°Forgiving	2.16	2.52	4.73	3.29	189	-6.079	0.00000	***
°Helpful	2.78	2.94	2.77	2.75	189	0.026	0.97925	
°Honest	5.02	3.21	6.12	2.25	189	-2.721	0.00712	**
+Imaginative	0.86	2.00	0.21	0.78	189	2.910	0.00406	**
+Independent	1.84	2.57	0.59	1.30	189	4.163	0.00005	***
+Intellectual	1.05	2.17	0.42	1.56	189	2.293	0.02295	*
+Logical	0.88	2.06	0.11	0.77	189	3.359	0.00095	***
°Loving	4.93	3.34	6.09	3.06	189	-2.488	0.01370	*
°Obedient	1.14	2.29	3.97	3.28	189	-6.952	0.00000	***
°Polite	2.89	2.87	2.41	2.72	189	1.192	0.23458	
°Responsible	3.91	3.14	3.81	2.72	189	0.227	0.82089	
°Self-Controlled	2.67	3.13	1.75	2.51	189	2.232	0.02681	*
°"Moral" Values Subscale	28.52	7.56	33.05	6.76	189	-4.354	0.00002	***
+"Competence" Subscale	11.08	4.99	5.19	2.91	189	7.132	0.00000	***

* p less than .05 ** p less than .01 *** p less than .001

TABLE 10

ROKEACH INSTRUMENTAL VALUES

Comparison of Group Mean Scores by Kruskal-Wallis ANOVA

Value	Sums of Ranks EPSB (n=100)	Sums of Ranks ECS (n=91)	df	H (corrected for ties)	p
+Ambitious	10440.0	7896.0	1.00	5.231	*
+Broadminded	96925.5	8643.5	1.00	0.094	
+Capable	10587.0	7749.0	1.00	10.478	**
Cheerful	9867.0	8469.0	1.00	0.501	
°Clean	11089.5	7246.5	1.00	16.533	***
Courageous	8060.5	10275.5	1.00	19.905	***
°Forgiving	7567.5	10768.5	1.00	29.828	***
°Helpful	9529.0	8807.0	1.00	0.037	
°Honest	8883.0	9453.0	1.00	3.593	
+Imaginative	10272.5	8063.5	1.00	7.538	**
+Independent	10736.5	7599.5	1.00	12.705	***
+Intellectual	10328.0	8008.0	1.00	7.999	**
+Logical	10370.0	7966.0	1.00	12.745	***
°Loving	8692.0	9644.0	1.00	5.803	*
°Obedient	7322.0	11014.0	1.00	42.344	***
°Polite	10047.0	8289.0	1.00	1.474	
°Responsible	9650.0	8686.0	1.00	0.017	
°Self-Controlled	10245.0	8091.0	1.00	3.266	
°"Moral" Values Subscale	8009.5	10326.5	1.00	17.409	***
+"Competence" Subscale	11894.0	6442.0	1.00	36.304	***

* p less than .05 ** p less than .01 *** p less than .001

and the Kruskal-Wallis ANOVA. In these analyses, the ranking of values is taken into account. That is, what is being considered is not only whether or not a value was perceived as one of the nine most important, but also how high it ranked as one of those nine. On each table, it should be noted that the higher number (either mean score or "sum of ranks") indicates a higher value placed on that particular behaviour.

The Kruskal-Wallis ANOVA appears to be slightly more rigorous than the t-test, in that it has identified eleven values with significant differences between the groups, as opposed to the t-test's thirteen (Kruskal-Wallis ANOVA results appear in Table 10, t-test in Table 9). It should be noted, however, that there seems to be basic agreement between the two analyses, since the eleven scores identified as significantly different by the ANOVA are also so designated by the t-test.

Before we consider differences in the area of particular values, let us examine a noteworthy area of lack of difference. Rokeach stated that in his research some values seemed to be shared equally by all groups--the values were Cheerful, Courageous, Responsible, and Self-controlled. According to the Kruskal-Wallis ANOVA (probably the more trustworthy of the two tests, when analyzing ranked data), three of the above four show no significant difference between the groups in this study. The fourth value, Courageous, has already received attention in conjunction with Table 8.

Of the "moral" values, only four of the nine-- Clean, Forgiving, Loving, and Obedient --show a significant difference in group

mean scores (see Table 10). An additional two, Honest and Self-controlled, are also identified by the t-test (Table 9) as having significantly different scores, but these should perhaps be regarded as borderline differences, since the more reliable Kruskal-Wallis ANOVA found no significant difference. Of the four mentioned above, it is interesting to note that while three differentiate in the anticipated direction--that is, that ECS students will place a higher value on them than will EPSB students (because of the substantial emphasis these values receive in Christian teaching), the fourth, Clean, is more highly valued by EPSB than ECS students. We now recall Rokeach's concern about this value, and his comment that "it does not seem to have an interpersonal focus" at times. It seems from this unexpected result that Rokeach's classification of his instrumental values needs careful study, and perhaps revision. We must also keep in mind that the ranking of these values generates a "value system," and that "if some values are ranked high in importance, others necessarily have to be ranked low (Feather, 1970)." Evidently, the value Clean, when compared with the other values, was considered as lower in priority by the ECS students than by their peers in the EPSB.

At any rate, the degree of difference of the three moral values which have differentiated in the expected direction is apparently strong enough, along with the "borderline differences" of the values Honest and Self-controlled to make the moral values subscale total scores significantly different--and this result is affirmed by both t-test and Kruskal-Wallis ANOVA. We can now declare Hypothesis #3a, which predicted this difference, supported.

On both Tables 9 and 10, six of the seven "competence" values show scores that are significantly different, and the competence values subscale totals also confirm the finding that ECS students have a less pronounced personal focus than their EPSB counterparts. Thus Hypothesis #3b, which predicted lower scores for ECS students on the competence values subscale, is also supported. In terms of the subscale totals, therefore, the Chi Square test of frequencies, the t-test and the Kruskal-Wallis ANOVA are agreed in identifying ECS students as having a significantly higher interpersonal focus, and a lesser personal focus, than EPSB students.

The final hypothesis to consider, concerning the Rokeach survey, is #3c--that there will be no significant difference in group scores on the "intermediate" values, Cheerful and Courageous. As shown in Tables 9 and 10, this hypothesis must be partially rejected, in that group mean scores on Courageous show a significant difference of a high order. The scores on the value Cheerful showed no significant difference, however, and thus hypothesis #3c is also partially supported.

The findings of this study concerning the Rokeach survey of values strongly support those of Feather (1970), who used Rokeach's instrument in Australian church and state schools, and found similar differences between their students (see chapter 2).

Before we conclude from the results of this survey, however, that EPSB students are basically selfish, and have no interest in what Rokeach terms "moral" values or that ECS students have no concern for "competence," let us remember that what we have here is a relative, not absolute measure. Just because a value is ranked low by a

respondent, this does not imply that it is not important to him--simply that it is less important than others on the list before him. A look at Table 11 will serve to clarify. This table contains a comparison of the mean ranks assigned to each value by the two groups. Hague (1968) calls this "perhaps the most appropriate way to report ranked data," since it corresponds most closely to the individual respondents' records.

It can be readily seen that, notwithstanding the highly significant differences pointed out earlier, there is a striking similarity in the ranking of values by the two groups. "Honest" and "loving" are at the top of each group's list, while "intellectual, logical and imaginative" are at the bottom. "Helpful" is ranked eighth by each group, and several others are only one or two positions apart in the ranking. Thus more than half of the 18 values have been ranked either identically, or quite similarly by the two groups. The Spearman rank correlation coefficient (Ferguson, 1971) for the entire 18 values is 0.723--a correlation considered highly(statistically)significant. Thus we have, on the one hand, significant differences in the weighting given to individual values, and on the other, a marked similarity in ranking. In an earlier chapter, high correlations between various age groupings, using this same instrument, were interpreted as reflecting some "core culture pattern." No doubt the close similarity in ranking discussed above is also a reflection of a basic similarity in culture between the groups compared in this study.

Table 12 and Figure 1 shed further light on the similarity, presenting numerical and graphic comparisons of the group subscale

TABLE 11

ROKEACH INSTRUMENTAL VALUES

Comparison of Group Mean Rankings

Value	EPSB $\bar{X}$	EPSB Rank	ECS $\bar{X}$	ECS Rank
Ambitious	3.39	5	2.20	10
Broadminded	1.21	14	1.20	13
Capable	1.85	11	0.46	15
Cheerful	3.93	3	3.43	6
Clean	3.02	6	1.42	12
Courageous	1.24	13	3.34	7
Forgiving	2.16	10	4.73	3
Helpful	2.78	8	2.77	8
Honest	5.02	1	6.12	1
Imaginative	0.86	18	0.21	17
Independent	1.84	12	0.59	14
Intellectual	1.05	16	0.42	16
Logical	0.88	17	0.11	18
Loving	4.98	2	6.09	2
Obedient	1.14	15	3.97	4
Polite	2.89	7	2.14	9
Responsible	3.91	4	3.81	5
Self-Controlled	2.67	9	1.75	11

Spearman's Rank Correlation Coefficient=0.723***

***p less than .001

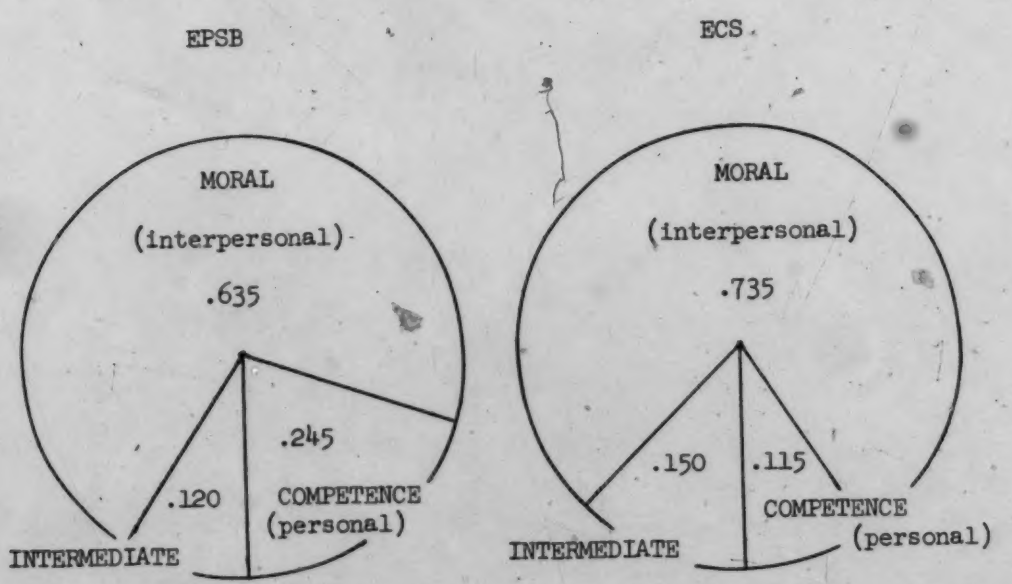
ROKEACH INSTRUMENTAL VALUES

Comparison of Group Subscale Mean Scores with Total Scores

TABLE 12--Numerical Data

Subscale	EPSB (n=100) Mean Score	EPSB (n=100) Proportion of Total	ECS (n=91) Mean Score	ECS (n=91) Proportion of Total
"Moral" Values	28.52	.635	33.05	.735
Intermediate Values	5.17	.120	6.77	.150
"Competence" Values	11.08	.245	5.19	.112
Totals	44.77	1.000	45.01	1.000

FIGURE 1--Graphic Comparison



mean scores, and the proportion which each score occupies of the total score for each group. We see that EPSB students apportioned .635 of their total score to moral values. However, they allotted only .245 of their total score to competence values. This much lower proportion indicates that they value behaviours with an interpersonal focus more than those with a personal focus. Similarly, ECS students apportioned .735 of their total score to moral values, and .115 to competence values. Thus they also place greater value on behaviours with an interpersonal focus.

Both groups, therefore, place primary emphasis on values with an interpersonal focus, with the ECS students surpassing those from the EPSB in this regard. Similarly, both groups place a relatively low emphasis on values with a personal focus, but EPSB students stress this range of behaviours more than do ECS students. The differences are those of sub-groups within a basically similar culture.

Semantic Differential

Tables 13 and 14 contain a comparison of group mean scores on the semantic differential, with absolute differences between the group scores included. Figures 2 through 7 contain a graphic comparison of the scores presented in Tables 13 and 14. This double presentation enables the reader to see, both numerically and graphically, the relationship between group scores on each scale. As shown in the graphs, a lower score on any scale indicates a preference for the adjective at the left.

Before we examine the scales in detail, a few general comments seem in order. A glance at each of the figures reveals that by

TABLE 13

SEMANTIC DIFFERENTIAL

Summary of Absolute Group Mean Score Differences

"Positive" polarity	FAMILY EPSB	FAMILY ECS	FAMILY Diff.	LOVE EPSB	LOVE ECS	LOVE Diff.	OBEDIENCE EPSB	OBEDIENCE ECS	OBEDIENCE Diff.	"Negative" polarity
active	2.70	2.48	0.38	2.91	2.88	0.03	2.96	2.87	0.09	passive
friendly	1.85	1.97	0.22	1.52	1.34	0.18	2.70	2.47	0.23	unfriendly
good	1.89	1.73	0.16	1.45	1.55	0.10	2.42	2.03	0.39	bad
important	2.05	1.58	0.47*	1.52	1.33	0.19	2.26	1.59	0.67***	unimportant
large	3.82	3.22	0.60*	2.42	2.13	0.29	3.07	2.96	0.11	small
meaningful	1.98	1.60	0.38*	1.67	1.41	0.26	2.42	1.97	0.45*	meaningless
near	2.38	2.13	0.25	2.07	2.00	0.07	3.25	3.01	0.24	far
personal	3.14	2.95	0.19	2.04	2.55	0.51*	3.80	3.86	0.06	impersonal
pleasant	2.15	1.97	0.18	1.75	1.60	0.15	3.32	2.96	0.36	unpleasant
private	3.83	4.21	0.38	2.65	3.34	0.69*	4.13	4.67	0.54**	public
sharp	2.85	2.69	0.30	2.05	2.04	0.10	2.73	2.82	0.09	dull
strong	2.45	2.15	0.30	1.87	1.77	0.10	2.80	2.59	0.21	weak

TABLE 14

SEMANTIC DIFFERENTIAL

Summary of Absolute Group Mean Score Differences

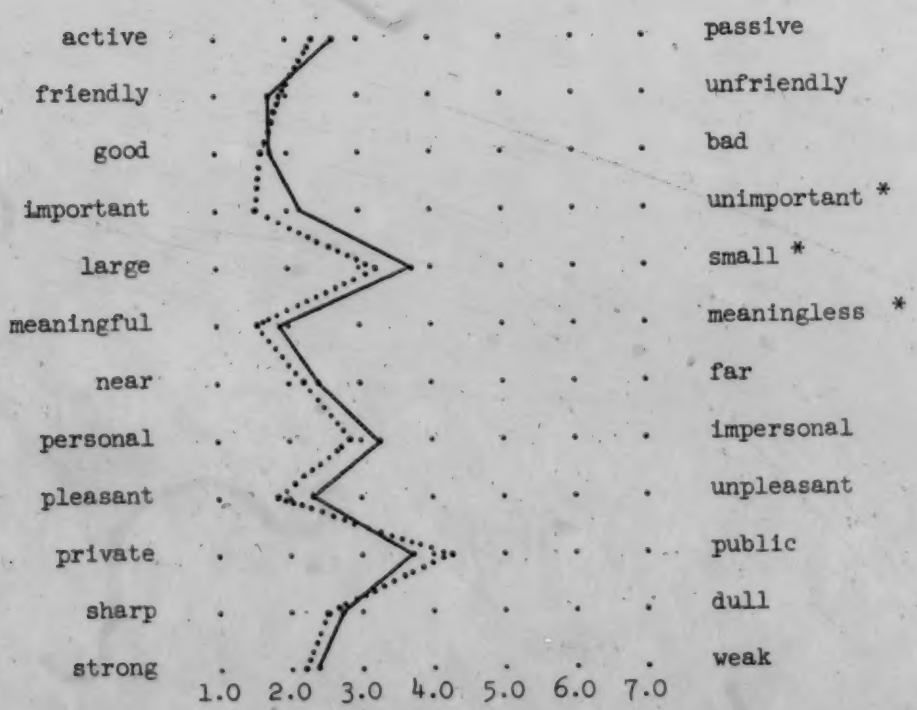
"Positive" polarity	FORGIVENESS EPSB	ECS	Diff.	GOD EPSB	ECS	Diff.	PRAYER EPSB	ECS	Diff.	"Negative" polarity
active	2.91	2.68	0.23	2.75	1.89	0.86***	3.54	2.84	0.70*	passive
friendly	1.71	1.70	0.01	2.20	1.24	0.96***	2.25	1.78	0.47*	unfriendly
good	1.93	1.42	0.51***	2.26	1.25	1.01***	2.59	1.35	1.24***	bad
important	1.82	1.37	0.45**	2.39	1.24	1.15***	2.47	1.34	1.13***	unimportant
large	2.50	2.23	0.27	2.59	1.41	1.18***	3.18	2.70	0.48*	small
meaningful	1.69	1.33	0.36*	2.40	1.30	1.10***	2.45	1.38	1.07***	meaningless
near	3.18	2.67	0.51*	2.87	1.53	1.34***	3.20	1.90	1.30***	far
personal	2.82	3.34	0.52*	3.11	2.62	0.49	2.45	2.02	0.23	impersonal
pleasant	2.24	2.14	0.10	2.27	1.33	0.94***	2.60	1.65	0.95***	unpleasant
private	3.64	3.75	0.11	4.30	4.42	0.12	2.28	2.23	0.05	public
sharp	2.65	2.27	0.38	2.61	1.70	0.91***	3.12	2.43	0.69**	dull
strong	2.24	1.88	0.36	2.24	1.16	1.08***	2.79	1.66	1.13***	weak

FIGURE 2

SEMANTIC DIFFERENTIAL

Graphic Comparison of Group Mean Scores

FAMILY



EPSB _____

ECS .....

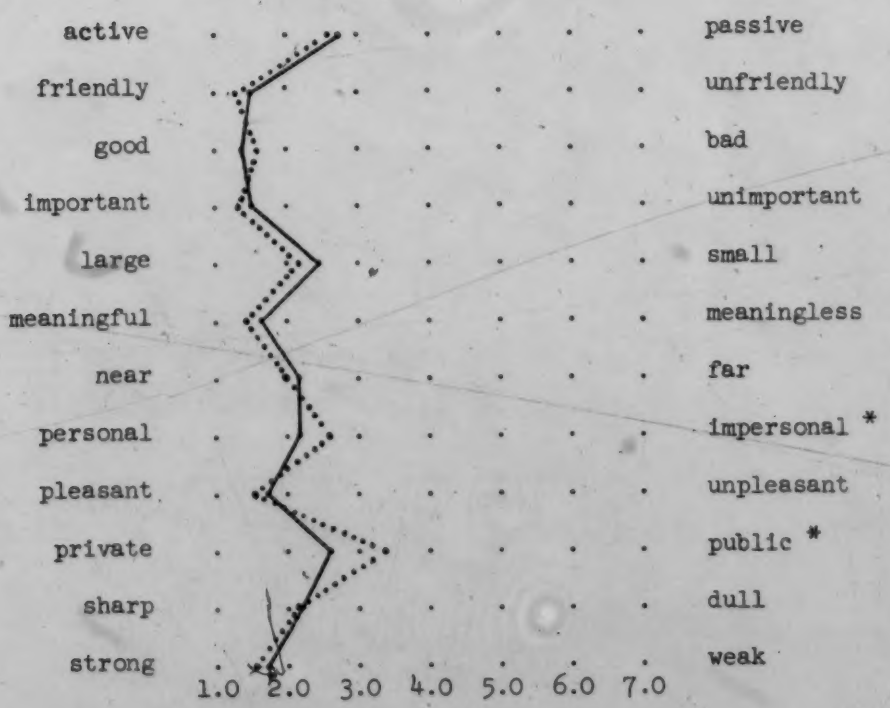
* p less than .05

FIGURE 3

SEMANTIC DIFFERENTIAL

Graphic Comparison of Group Mean Scores

LOVE


active . . . . . passive
friendly . . . . . unfriendly
good . . . . . bad
important . . . . . unimportant
large . . . . . small
meaningful . . . . . meaningless
near . . . . . far
personal . . . . . impersonal *
pleasant . . . . . unpleasant
private . . . . . public *
sharp . . . . . dull
strong . . . . . weak
1.0 2.0 3.0 4.0 5.0 6.0 7.0

EPSB _____

ECS .....

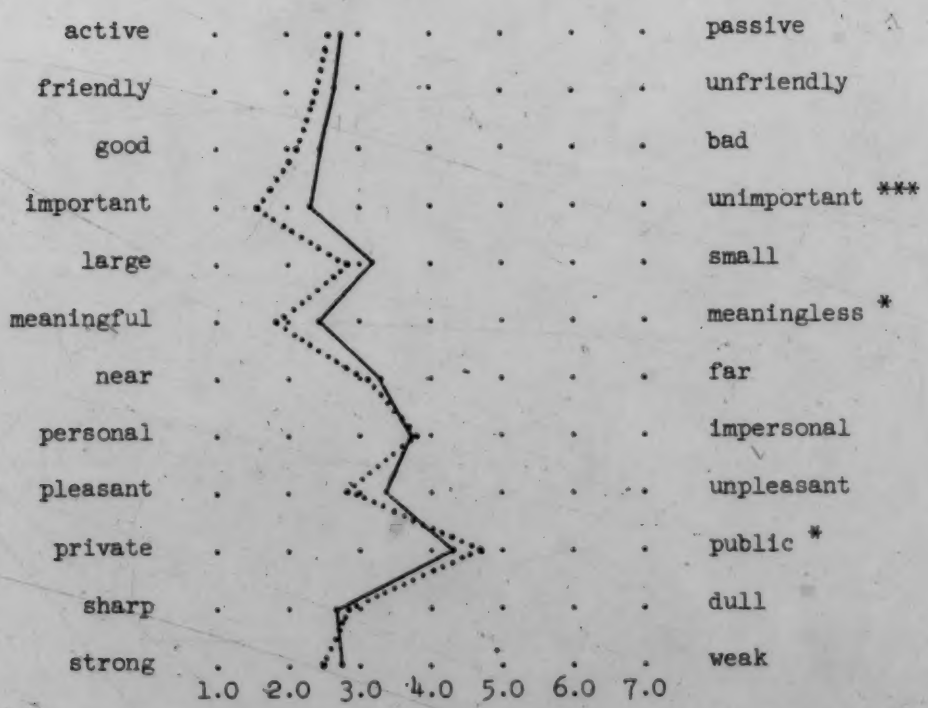
* p less than .05

FIGURE 4

SEMANTIC DIFFERENTIAL

Graphic Comparison of Group Mean Scores

OBEDIENCE



EPSB _____

ECS .....

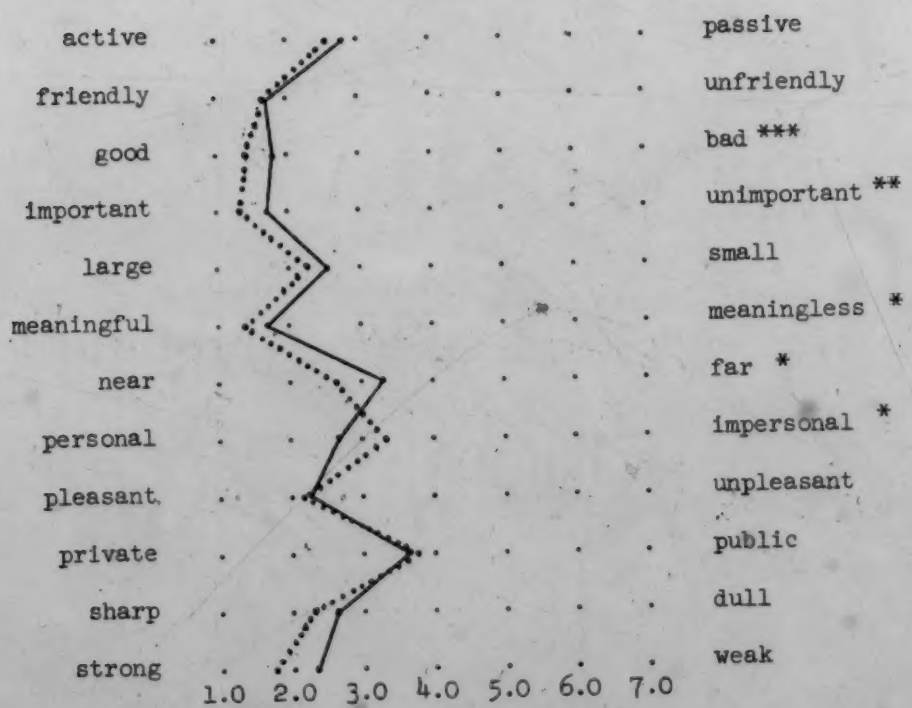
* p less than .05
*** p less than .001

FIGURE 5

SEMANTIC DIFFERENTIAL

Graphic Comparison of Group Mean Scores

FORGIVENESS



EPSB _____

ECS .....

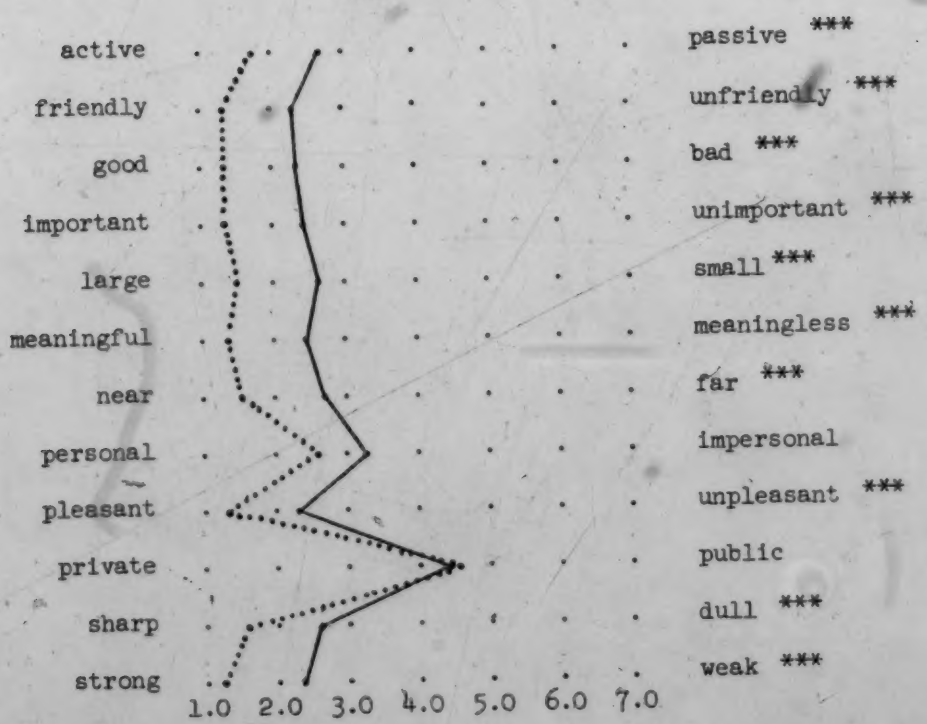
* p less than .05
** p less than .01
*** p less than .001

FIGURE 6

SEMANTIC DIFFERENTIAL

Graphic Comparison of Group Mean Scores

GOD



EPSB ———

ECS .....

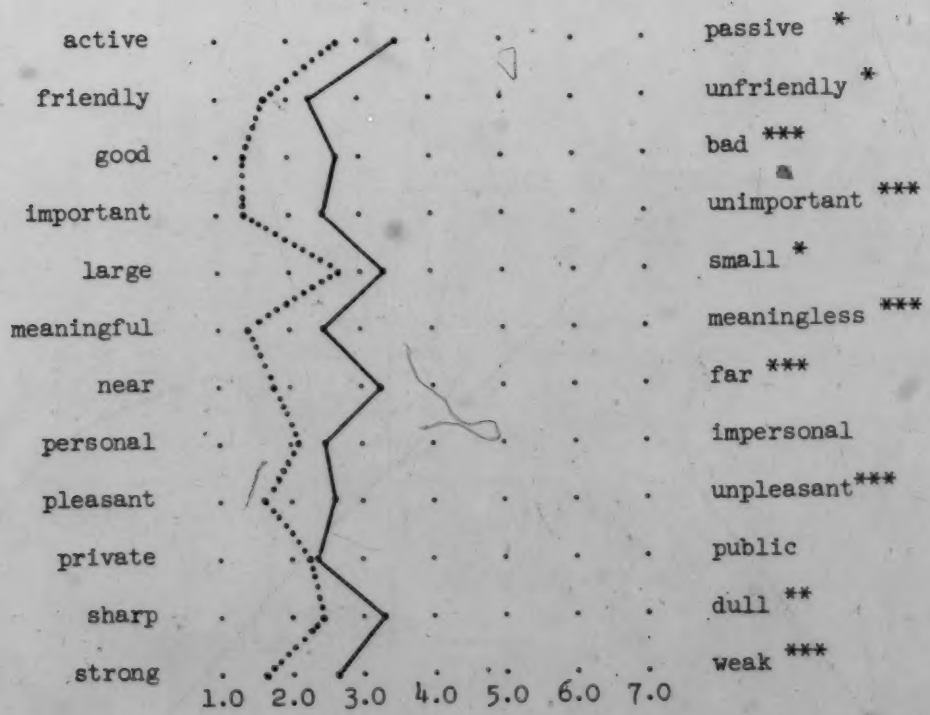
*** p less than .001

FIGURE 7

SEMANTIC DIFFERENTIAL

Graphic Comparison of Group Mean Scores

PRAYER



EPSB ————————

ECS .....

* p less than .05
** p less than .01
*** p less than .001

far the majority of the mean score readings of both groups fall to the left of the centre position on each scale. As a matter of fact, there are only three scales out of the total of 72 on which mean socres fall to the right of the centre. The grand mean, calculated over all scales for all six concepts, was found to be 2.39. Now when the adjectives to the left of the scales are examined, it will be found that they almost all have what could be termed a "positive" connotation (for example, friendly, good, pleasant). The grand mean of 2.39, well below the centre position, the value of which is 4.00, indicates that both groups had a generally positive orientation toward the six concepts. This seems to support the earlier observation, during the discussion of the Rokeach survey findings, that a basic similarity between these two groups points to a common cultural pattern. As we shall see, of course, the semantic differential, like the Rokeach survey, identifies several group differences. There are several scales on which the two groups show mean score differences which are significant at the .05 level or better.

The next observation concerns the number of significant group differences on each concept. The tables and figures show that as the concepts change from fairly general (FAMILY, LOVE) to specifically religious (GOD, PRAYER), the number and level of significant differences increases. In a comparison of the first two concepts, FAMILY and LOVE, there are only five instances of difference, and all of them at the lowest level usually considered significant in analyses of psychological data (p less than .05). Score comparisons of the next two concepts, OBEDIENCE and FORGIVENESS (both of which could be

considered in either a secular or religious context), reveal eight instances of difference, with two of these at a high level of significance(p less than .001). The last two concepts, GOD and PRAYER, are both specifically religious, and account for twenty instances of difference, with 14 at a high level of significance, and only three at the lowest permissible level. These variations in the number and level of difference are in the expected direction. One would naturally assume that a sharper line of demarcation would be drawn on "religious" concepts, when one of the groups being compared has a specific religious background and interests.

And now to examine the concepts in more detail. ECS students, according to their scores, saw the concept FAMILY as being more important, larger, and more meaningful than did EPSB students. Group differences on the adjectives "important" and "meaningful" can possibly be attributed to the emphasis this concept purportedly receives in the whole church-home-school community represented by the ECS. That the group scores on the adjective "large" should differ, however, needs more careful examination. A possible explanation lies in the fact that in some church circles, the word FAMILY is sometimes used to designate a larger unit than the nuclear family. The designation, "our church family," is not uncommon, perhaps originating from biblical references to God as Father, and exhortations to members of the Christian community to love, respect and support one another. The score difference may simply result, of course, from the fact that ECS students come from larger families than EPSB students. Unfortunately, information regarding family size was not requested during

testing.

The concept LOVE was regarded by ECS students as more impersonal and more public than by EPSB students. The reason for this seems clear--the Christian concept of love embraces the love of God, love of fellow Christians, and love of the whole world (for example, as in the well-known John 3:16--"For God so loved the world . . . "), in addition to interpersonal love. It is thus a far broader concept than the fairly personal, private view which seems so prevalent in today's entertainment media. EPSB students saw LOVE as more personal and private than did ECS students. It may be recalled that on the Rokeach survey, ECS students placed a significantly higher value on LOVING than their EPSB counterparts, even though both groups ranked it as second on the list of 18.

OBEDIENCE scores differed significantly on the following scales: important, meaningful and public. ECS scores in each case favoured the adjective named above. Again it seems fitting to interpret these differences in the light of Christian teaching. Obedience is given a prominent place in the Scriptures. Like the concept "love," it has several objects. Christians are encouraged to obey God, spiritual leaders, and governments. Children are urged to obey their parents. It thus seems inevitable for ECS students to understand obedience as an important attitude that should characterize one's behaviour in a broad range of interpersonal relationships. Furthermore, to the extent that Scripturally based obedience is understood by the individual, it will take on more meaning for him, as an integral part of his Christian commitment, rather than merely as a passive,

unthinking submission. We recall that the Rokeach value on which the groups differed the most widely was OBEDIENT, with ECS students ranking it far higher than EPSB students. Thus the scores on the two instruments complement each other.

The concept FORGIVENESS differentiated between the two groups on five scales. ECS students saw this concept as "better," nearer, and more important, meaningful and impersonal than did EPSB students. As with OBEDIENCE, FORGIVENESS may or may not have religious overtones. It would seem, however, that its centrality in Christian teaching could account for the differences cited here. Since God's forgiveness for our wrongs is declared to be dependent on our forgiveness of others (as in the Lord's Prayer, for example), this concept seems to take on a double significance. That is, forgiveness can be received (from God or from others), and it can also be granted to those who have wronged us. The scores of both groups on the "active - passive" scale were under 3.0--well below the centre position whose value is 4.0--and favoured the "active" polarity of the scale. These low scores seem to indicate that the students of both groups saw forgiveness primarily as an "active" concept --something to be given to others, rather than received from others. They may, however, have been influenced by the active form of the Rokeach value, FORGIVING, and by its accompanying definiton, "willing to pardon others."

The fact that ECS students saw forgiveness as "nearer" than EPSB students may mean both that they view God's forgiveness as more readily available to them, and that they themselves are more apt to forgive others. Their higher score on the "personal - impersonal"

scale (that is, ECS students favouring "impersonal"), implies, as it did with LOVE, that they view forgiveness in a wider, more inclusive context than just a one-to-one relationship.

These findings appear to support not only those of the Rokeach survey (in which ECS students valued FORGIVING more than their EPSB peers), but also Rokeach's own work (1969) in which FORGIVING so sharply differentiated between "religious" and "less and non-religious" that he termed it "a specifically Christian value."

The two final concepts, GOD and PRAYER, were regarded by the two groups with a greater degree of difference than the first four. In all, out of 24 scales, 20 showed significant differences. As has already been mentioned, it should be expected that a group with specific Christian orientations should have a different view of specifically religious concepts.

The adjectives in the scales on which the group scores differed largely speak for themselves. An examination of Figures 6 and 7 will show that ECS scores showing significant differences are consistently lower (that is, closer to the left end of the scale) than EPSB scores. It was earlier mentioned that almost all the adjectives to the left of the scales had a "positive" connotation. It follows, then, that even though both groups had a basically positive orientation to all the concepts, on these last two, GOD and PRAYER, ECS students were significantly more positively inclined toward the concepts than EPSB students. Their scores on particularly these concepts confirm their significantly greater intrinsic religious orientation, as measured by the Intrinsic subscale of the "I - E" scale (see Tables 6 and 7). Also partially supported are the findings of the

Lacombe study, in which Christian school students reacted more positively to "praying" than their peers in the public schools.

A detailed discussion of group differences on the concepts GOD and PRAYER would seem to necessitate consideration of several tenets of Christian theology, such as the nature and character of God and prayer as a "means of grace." Since the present study is not primarily a theological one, perhaps it will suffice to say that both groups viewed God and prayer in an essentially positive way (see a fuller discussion earlier in this section). It would appear that both groups are influenced in their views of God and prayer by what may be termed traditional Christian teaching, which declares that God is, in the main, kindly disposed toward man, and that it is "a good thing" to approach Him in prayer. The significant difference in group scores, however, shows that ECS students appear to hold a far more positive view of these concepts than EPSB students--and this fact is consistent with both the aims and educational policies of the Edmonton Society for Christian Education: the basis of the Society is the "infallible Word of God," which states that God loves man, and that it is man's privilege to seek Him in prayer.

Among the many differences, however, there were two scales on which group scores did not differ significantly. Both groups saw God as "personal" and "public." While a discussion of the personality of God is clearly outside the scope of this study, the group scores reflected this traditional Christian doctrine. The designation "public" possibly indicates the influence of various biblical accounts which portray God as acting in a public manner occasionally. The

groups both regarded prayer as "personal" and "private"-- a view that seems to coincide with general practice. For example, even persons who profess no particular interest in religiosity are familiar with the concept of "saying one's prayers" in church or at bedtime.

The semantic differential yielded group mean scores showing an over-riding positive orientation on the part of both groups to each of the concepts tested, but there were statistically significant differences on 33 of the 72 scales employed in this instrument. The lower ECS scores showed a more positive disposition of that group toward the concepts tested. Hypothesis #4 predicted this difference between groups, and is thus supported.

The General Hypothesis

The general hypothesis predicted that Grade 8 ECS students would have a distinctly different value system in comparison with the Grade 8 students of the EPSB. As previously mentioned, this hypothesis would be deemed to be supported if 30 or more of the 101 variables being tested showed significant differences. In the interpretation section of this chapter, statistically significant differences were observed on 52 of 101 variables tested, as shown in Table 15. Thus, the general hypothesis is supported.

TABLE 15

SUMMARY OF SIGNIFICANT DIFFERENCES
BETWEEN GROUP MEAN SCORES
ON ALL VARIABLES TESTED

Instrument	Number of Variables Tested	Number of Variables Showing Significant Differences	Percentage of Variables Showing Significant Differences
AVL (Modified)	6	3	50
"I-E" Scale	3	3	100
Rokeach Value Survey	20	13	65
Semantic Differential	72	33	46
Totals	101	52	51

VI. SUMMARY, CONCLUSIONS AND IMPLICATIONS

It appears from the foregoing chapter that ECS Grade 8 students, as a group, are in several ways different from their EPSB counterparts in the values they hold important. The present findings agree in part with those of Feather (1970), Hautt (1971), Brekke (1974), and the Lacombe County study (1974) cited earlier (chapter II). Students in some schools with a specifically Christian orientation differ from their peers in the public schools by placing a higher value on religion and a lower value on material things. They seem better able to discern genuine religious commitment. They have a stronger moral focus (that is, they place greater emphasis on values with an interpersonal focus, such as loving, forgiving and obeying) and a lesser "competence" focus (that is, they place less emphasis on values with a personal focus, such as ambition, intellectuality, and logic). Their general disposition toward some family and religious concepts is also more positive.

At the same time, however, students from the two school systems in this study display a marked similarity in the ranking of some behavioural values, such as helpfulness, honesty and responsibility. This similarity is supported in part by Beech and Schoeppe's 1974 findings, and is thought to reflect a common culture pattern.

It follows, then, that to the degree that the instruments employed in this study have accurately measured the value orientations of early adolescents, the Edmonton Society for Christian Education has been successful in preserving among its youth certain distinctives in moral and spiritual emphasis.

But can these distinctives be attributed to the Edmonton Christian Schools? Many studies cited earlier--Peck and Havighurst (1960) and Munns(1972), for example --implied that adolescents tend to acquire their moral and spiritual values mainly from their parents. When we keep in mind, however, that the ECS view of the school is "an extension of the Christian home" and that the Society insists on a certain level of Christian commitment in the homes of its students, we can see that church, home and school work together to secure the results which have manifested themselves in this study. The degree of influence of each of the three institutions in value development will have to await further investigation.

Early in the study, there was raised the question of the feasibility of using test instruments developed for adults with early adolescent subjects. In the course of the testing conducted in this study, there seemed to be no unusual difficulty encountered by the subjects in completing the questionnaire, although a few were unable to finish within the allotted time. It appears, therefore, that these or similar instruments or adaptations thereof could prove useful to administrators, counsellors and teachers, in providing rather specific information regarding adolescent values. In this connection, it should be stated that a few students, while filling out the questionnaires, asked,"Should we put down what we think, or the way it should be?" While this query came from just a few, it nevertheless points up the difficulty of getting a true reading of the value system which each of us holds--either because, for a variety of reasons, we may wish to appear as other than what we are, or perhaps also because a value system is so complex and inter-related that we find it quite

difficult to express verbally. At any rate, the above remarks from adolescent respondents call for greater effort, and perhaps more subtlety, in the designing of value surveys. One of Doerksen's (1976) suggestions for further research applies here. He states, "Rather than relying on self-report alone, it would seem to be of interest to ascertain if subjects would respond differently in real life situations than (in reporting) on a pencil-and-paper test." Some combination of "pencil-and-paper reporting" and behavioural response in an actual situation could certainly help to clarify the relationship between professed and implemented values.

Another intriguing area for further study would be to seek to determine the relative influence of church, home and school in the development of moral and spiritual values. No doubt such a study could assist greatly in educational planning and financing. If, for example, it could be determined that it is in the home that the great majority of values are acquired, and that institutions such as church and school play but a minor role(as the Peck and Havighurst study maintains), the expenditure of energy and finances in "costly separate school systems" (Murphy) may well be questioned. If, on the other hand, it were found that the nature and duration of exposure to a school with a specific emphasis affects value development, regardless of other influences, then that emphasis could justifiably help form the basis of a school system to preserve the distinctives in question.

A number of surveys consulted during this study implied that the development of moral and spiritual values was to a certain

extent sex-specific. In an age when much controversy surrounds the status of women in society, and when much discrimination on the basis of sex is being traced to the Christian church, a study comparing the moral and spiritual value development of the sexes could provide much useful information.

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APPENDIX A

PERSONAL INFORMATION SHEET*

Hi!

We'd like to ask you

what you think

about some pretty important questions.

@@ @@ @@ @@

After you fill in

the information requested below,

please turn the page.

@@ @@ @@ @@

How old are you? _____
(years)

Are you a boy or girl? Boy_____ Girl_____

Name of your school_____

Your grade level_____

*This page was used as a cover to the test booklet, which contained the four instruments found in Appendices B, C, D and E

APPENDIX B

AVL STUDY OF VALUES (MODIFICATION)

DIRECTIONS:

A number of debatable statements, or questions, with two possible answers, are given on the next two pages.

Indicate your personal preference by writing suitable numbers in the boxes to the right of the questions.

For each question, you have three (3) points that you may distribute in one of the following ways:

SAMPLE QUESTION:

If you were given free tickets, which would you prefer to go to see?
a. A CFL football game featuring your favourite team?
b. A music concert, featuring your favourite musician?

a	b

HOW TO ANSWER:

1. If you'd prefer to go to the game, and wouldn't care to go to the concert, write 3 in the first box, and 0 in the second--like this:

a	b
3	0

2. If you'd prefer to go to the concert, and wouldn't care to go to the game, write 0 in the first box, and 3 in the second--like this:

a	b
0	3

3. If you have a slight preference for the game over the concert, write 2 in the first box, and 1 in the second--like this:

a	b
2	1

4. If you have a slight preference for the concert over the game, write 1 in the first box, and 2 in the second--like this:

a	b
1	2

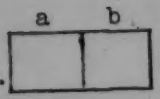
Some of the choices may seem hard for you to make, because either answer sounds equally good to you. However, please try to make the choice that you would prefer.

Please do not write any combination of numbers, except one of the above four--and please do not leave out any of the questions, unless you find it really impossible to make a decision.

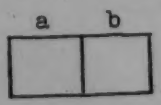
(Turn to the next page)

AVL MODIFICATION

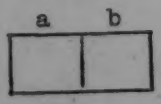
1. Taking the Bible as a whole, it should be regarded as:
   a. Beautiful literature and mythology(folk-tales).
   b. A spiritual revelation(wisdom handed down from God).



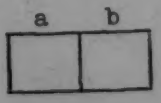
2. Assuming that you have sufficient ability, would you prefer to be: a. a banker?
   b. a politician?



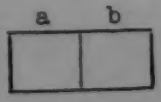
3. Do you think it is right for famous artists and entertainers to be selfish, and ignore the feelings of others?
   a. Yes, I think it's o.k.
   b. No, I don't think it's right.



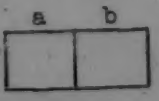
4. Which of the following branches of study do you think will prove more important for mankind?
   a. mathematics?
   b. theology (study of religion)?



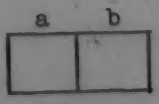
5. Which do you think of as the more important function of modern leaders?
   a. to try to get practical things done.
   b. to urge their followers to take a greater interest in the rights of others.



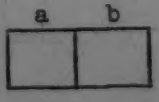
6. Which of these characteristics do you think is the more desirable?
   a. high ideals and reverence (respect for holy things).
   b. unselfishness and sympathy.



7. If you should see the following headlines of equal size in a newspaper, which would you read more carefully?
   a. SUPREME COURT HANDS DOWN DECISION.
   b. NEW SCIENTIFIC THEORY ANNOUNCED.



8. If you had enough leisure time, how would you prefer to use it?
   a. developing your mastery of a favourite skill.
   b. doing volunteer work for a community league.



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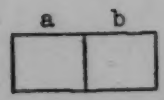
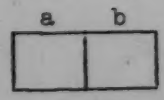
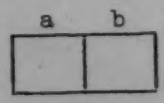
9. The main aim of those doing scientific research should be to:
   a. discover new truths and principles.
   b. put into practical use what we already know.



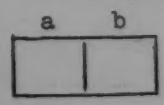
10. If you have the opportunity, and if nothing of the kind existed in the community where you live, would you prefer to help organize:
   a. a debating society?
   b. an orchestra to play classical music?



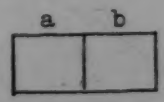
11. If you had some time to spend in a waiting room, and there were only two magazines to choose from, would you prefer:
   a. SCIENTIFIC AGE?
   b. ARTS AND DECORATIONS?



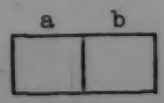
12. Which film would you prefer to see?
   a. "How Big Businesses Raise Money By Selling Stocks and Bonds"
   b. "The History of our Art Galleries"



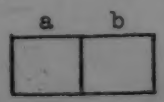
13. Given your choice between books to read, are you more likely to choose:
   a. "The Story of Religion in Canada"
   b. "The Story of Industry in Canada"



14. Would modern society benefit more from:
   a. more concern for the rights and welfare of its citizens?
   b. greater knowledge of the basic laws of human behaviour?



15. Do you consider it more important for you to get some training in:
   a. religion?
   b. athletics?



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APPENDIX C

"INTRINSIC - EXTRINSIC" RELIGIOUS ORIENTATION SCALE

The following items deal with various types of religious ideas and social opinions. We'd like to find out how common they are.

Please indicate the response you prefer, or most closely agree with, by circling the letter in front of your choice.

If none of the choices expresses exactly how you feel, then circle the one which is closest to your own opinion. If you cannot make a choice, you may omit the item--but please try your best to answer each one.

1. The main thing that religion offers me is comfort in time of sorrow.
   a. I definitely disagree.
   b. I disagree a little.
   c. I agree a little.
   d. I definitely agree.

2. Quite often I have been very much aware of the presence of God.
   a. definitely not true.
   b. tends not to be true.
   c. tends to be true.
   d. definitely true.

3. One reason for belonging to a church is that I can become known in the community.
   a. definitely not true.
   b. tends not to be true.
   c. tends to be true.
   d. definitely true.

4. My whole life is affected by my religious beliefs.
   a. definitely not so.
   b. probably not so.
   c. probably so.
   d. definitely so.

5. The purpose of prayer is to have a happy and peaceful life.
   a. I definitely disagree.
   b. I disagree a little.
   c. I agree a little.
   d. I definitely agree.

(Please turn to the next page)

6. I attend church, unless something happens to prevent me.
   a. more than once a week.
   b. about once a week.
   c. two or three times a month.
   d. less than once a month.

7. The main purpose of the church is to serve as a place to form good social contacts with others.
   a. I definitely disagree.
   b. I disagree a little.
   c. I agree a little.
   d. I definitely agree.

8. If I were to join a church group, I would prefer to join (1) a Bible study group, or (2) a social fellowship.
   a. I would prefer to join (1).
   b. I would probably prefer (1).
   c. I would probably prefer (2).
   d. I would prefer to join (2).

9. The main purpose of prayer is to gain relief from worry, or protection from danger.
   a. I definitely agree.
   b. I agree a little.
   c. I disagree a little.
   d. I definitely disagree.

10. It is important for me to spend time in private religious thought and meditation.
    a. often true.
    b. sometimes true.
    c. seldom true.
    d. never true.

(Please turn to the next page)

APPENDIX D

ROKEACH "INSTRUMENTAL VALUES" SURVEY

Below is a list of 18 different ways to live. Carefully study the list, and then do <u>two things</u>:

1. Put a small check mark over the nine (9) ways which <u>you think</u> are the most important.
2. In the space provided, place a <u>1</u> next to the "way to live" which you think is the most important of all the nine you chose. Place a <u>2</u> next to the way you think is the next most important, and so on up to <u>9</u>.

When you are finished, you should have the numbers <u>1</u> to <u>9</u> beside the ways you chose as the most important. Please leave the other 9 spaces blank.

___AMBITIOUS(hard-working, aspiring)

___BROADMINDED(open-minded)

___CAPABLE(competent, effective)

___CHEERFUL(light-hearted, joyful)

___CLEAN(neat, tidy)

___COURAGEOUS(standing up for your beliefs)

___FORGIVING(willing to pardon others)

___HELPFUL(working for the welfare of others)

___HONEST(sincere, truthful)

___IMAGINATIVE(daring, creative)

___INDEPENDENT(self-reliant, self-sufficient)

___INTELLECTUAL(intelligent, reflective)

___LOGICAL(consistent, rational)

___LOVING(affectionate, tender)

___OBEDIENT(dutiful, respectful)

___POLITE(courteous, well-mannered)

___RESPONSIBLE(dependable, reliable)

___SELF-CONTROLLED(restrained, self-disciplined)

APPENDIX E

SEMANTIC DIFFERENTIAL

Each of the following pages is divided in half. At the top of each half-page you will see a word in capital letters, followed by a scale of opposing adjectives. (Peek, if you like!)

You will be asked to rate the word in the scale, like this:

1. If you feel the meaning of the word is very closely related to one end of the scale, make a check mark like this:

fair: ✓ : ___ : ___ : ___ : ___ : ___ : ___ :unfair

OR

fair: ___ : ___ : ___ : ___ : ___ : ___ : ✓ :unfair

2. If you feel the meaning of the word is fairly closely related to one end of the scale, make a mark like this:

strong: ___ : ✓ : ___ : ___ : ___ : ___ : ___ :weak

OR

strong: ___ : ___ : ___ : ___ : ___ : ✓ : ___ :weak

3. If the meaning of the word seems only slightly related to either end of the scale, mark:

good: ___ : ___ : ✓ : ___ : ___ : ___ : ___ :bad

OR

good: ___ : ___ : ___ : ___ : ✓ : ___ : ___ :bad

4. If you think the word is neutral on the scale, equally related to either end, or if the word is completely unrelated to the scale, then mark:

light: ___ : ___ : ___ : ✓ : ___ : ___ : ___ :heavy

5. Please place your check marks in the middle of spaces, so that there will be no doubt as to where you want them to go.

6. Be sure you check every scale for each word.

7. Never put more than one check mark on a single scale.

This will be the last task. Thank you very much for your help!

(Please turn to the next page)

FAMILY

strong:___:___:___:___:___:___:___:weak

unpleasant:___:___:___:___:___:___:___:pleasant

near:___:___:___:___:___:___:___:far

sharp:___:___:___:___:___:___:___:dull

unfriendly:___:___:___:___:___:___:___:friendly

public:___:___:___:___:___:___:___:private

small:___:___:___:___:___:___:___:large

active:___:___:___:___:___:___:___:passive

meaningless:___:___:___:___:___:___:___:meaningful

impersonal:___:___:___:___:___:___:___:personal

important:___:___:___:___:___:___:___:unimportant

bad:___:___:___:___:___:___:___:good

LOVE

passive:___:___:___:___:___:___:___:active

large:___:___:___:___:___:___:___:small

friendly:___:___:___:___:___:___:___:unfriendly

meaningful:___:___:___:___:___:___:___:meaningless

dull:___:___:___:___:___:___:___:sharp

unimportant:___:___:___:___:___:___:___:important

private:___:___:___:___:___:___:___:public

pleasant:___:___:___:___:___:___:___:unpleasant

far:___:___:___:___:___:___:___:near

personal:___:___:___:___:___:___:___:impersonal

weak:___:___:___:___:___:___:___:strong

good:___:___:___:___:___:___:___:bad

OBEDIENCE

sharp:___:___:___:___:___:___:___:dull

active:___:___:___:___:___:___:___:passive

strong:___:___:___:___:___:___:___:weak

small:___:___:___:___:___:___:___:large

impersonal:___:___:___:___:___:___:___:personal

bad:___:___:___:___:___:___:___:good

important:___:___:___:___:___:___:___:unimportant

unpleasant:___:___:___:___:___:___:___:pleasant

public:___:___:___:___:___:___:___:private

near:___:___:___:___:___:___:___:far

meaningless:___:___:___:___:___:___:___:meaningful

friendly:___:___:___:___:___:___:___:unfriendly

FORGIVENESS

meaningful:___:___:___:___:___:___:___:meaningless

large:___:___:___:___:___:___:___:small

unimportant:___:___:___:___:___:___:___:important

passive:___:___:___:___:___:___:___:active

friendly:___:___:___:___:___:___:___:unfriendly

weak:___:___:___:___:___:___:___:strong

dull:___:___:___:___:___:___:___:sharp

good:___:___:___:___:___:___:___:bad

personal:___:___:___:___:___:___:___:impersonal

pleasant:___:___:___:___:___:___:___:unpleasant

private:___:___:___:___:___:___:___:public

far:___:___:___:___:___:___:___:near

GOD

unfriendly:___:___:___:___:___:___:___:friendly

strong:___:___:___:___:___:___:___:weak

active:___:___:___:___:___:___:___:passive

unpleasant:___:___:___:___:___:___:___:pleasant

small:___:___:___:___:___:___:___:large

sharp:___:___:___:___:___:___:___:dull

bad:___:___:___:___:___:___:___:good

near:___:___:___:___:___:___:___:far

important:___:___:___:___:___:___:___:unimportant

meaningless:___:___:___:___:___:___:___:meaningful

public:___:___:___:___:___:___:___:private

impersonal:___:___:___:___:___:___:___:personal

PRAYER

good:___:___:___:___:___:___:___:bad

private:___:___:___:___:___:___:___:public

meaningful:___:___:___:___:___:___:___:meaningless

far:___:___:___:___:___:___:___:near

friendly:___:___:___:___:___:___:___:unfriendly

unimportant:___:___:___:___:___:___:___:important

passive:___:___:___:___:___:___:___:active

dull:___:___:___:___:___:___:___:sharp

personal:___:___:___:___:___:___:___:impersonal

unpleasant:___:___:___:___:___:___:___:pleasant

large:___:___:___:___:___:___:___:small

weak:___:___:___:___:___:___:___:strong